



THE SPIRITUAL TELEGRAPH.

DEVOTED TO THE PROPAGATION OF THE SPIRITUAL AND MORAL INTERESTS OF MAN.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH.

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CONTENTS OF THIS NUMBER.

Extraordinary Demoniac Possession.	311	Dr. Hall's Case.	312
—	312	Notes in the Weekly Press.	313
—	313	—	313
—	314	The Falling Star.	314
—	315	Letter from Mr. St. John.	315
—	316	Some Illustrations.	316
—	317	Mr. E. H. L. Lectures.	317
—	318	Notes in the Press.	318
—	319	Letters to the Editor.	319
—	320	Notes of Days—Year One.	320
—	321	England's Poor & Family.	321

EXTRAORDINARY DEMONIAC POSSESSION.

The following account was forwarded us, per mail, by some friend, in a very old manuscript; though the facts were published, as it will be seen at the time of its occurrence. We recollect having read other more fragmentary accounts of this same case; but we here consider the narrative, in full, to our columns, believing that it will interest with intense interest our readers in general, whatever they may think of the facts stated:

A narrative of the extraordinary case of George Lukins, of Yatton, Gloucestershire, who was possessed of evil Spirits for nearly eighteen years. Also an account of his remarkable deliverance in the vestry-room of Temple Church, in the city of Bristol, England, extracted from the manuscripts of several persons who attended, to which is prefixed a letter from the Rev. W. B. W. (the third edition), with the signature which occurred at Temple Church, Bristol, printed by Bright & Bower, etc. 1806.

As several erroneous accounts are now in circulation, it was thought necessary that a plain and true statement of the extraordinary facts here related should be laid before the public, the whole of which is taken from the papers of several respectable people of known veracity, who were eye-witnesses, and are ready (if necessary) to confirm it in the most solemn manner. If any person, after reading this account, ascribes it to enthusiasm, delusion, or a juggling trick, we refer them to part of the eighth and seventeenth chapters of St. Matthew, and to the fourth, fifth and ninth verses of the sixteenth chapter of St. Mark, and then ask them if it is not equally as possible for such things to be permitted now as then, seeing the hand of the Lord is not shortened, nor his power diminished. If they will not believe that such events are now permitted, neither will they acknowledge the facts in the days of our Saviour. Thus, Luke 16: 31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Bristol, June 26, 1760.

The following letter was written by a clergyman of undoubted veracity, and copied from the Bath Chronicle into the Bristol Gazette:

To the Editors of the Bristol Gazette:

Sir—When you can spare room in your Gazette, I think you will be able to present your readers with any account so extraordinary and surprising as the following. It is the most

singular case of perverted reason and bodily suffering that I fancy himself changed into the form of an animal, when he ever heard of; nor have the most learned and ingenious persons been able to solve the phenomenon, much less to administer relief to the afflicted object. You may depend on the fact, or was of an abandoned and profligate character, but the authenticity of every part of the relation, a member of my family never is the truth; he was ever of a remarkably innocent and having been nearly thirty years member of the place where the person resides, many of my friends still inhabiting it, and myself having been frequently a witness to the fact. I shall very ingenuous gentlemen of the family who applied their attention to his case, he was, long ago and recently,

About eighteen years ago, the unfortunate subject of this epistle, going about the neighborhood with other young fellows acting Christmas plays or mummeries, suddenly fell down a bank, and was with great difficulty recovered. When he came to himself, the account he gave was that he seemed, at the moment of his fall, to have received a violent blow from the hand of some person who, as he thought, was permitted thus to punish him for acting a part in the play. From that moment, he has been subject at uncertain and different periods to fits of a most singular and dreadful nature. The first symptom is a powerful agitation of the right hand, to which succeed terrible distortions of the countenance. The influence of the fit has then commenced; he declares, in a roaring voice, that he is the Devil, who, with many horrid exhortations, summons about him certain persons devoted to his will, and commands them to torture the unhappy patient with all the diabolical means in their power. The supposed devils then direct their efforts to the patient, who, having received the approbation of the foul fiend, is succeeded by a song in a female voice, very delicately expressed, and this is followed, at the particular instigation of the demon, by a pastoral song in the form of a dialogue, said by, and in the real character of, the patient himself. After a pause, and more violent distortions, he again persecutes the demon, and sings in a hoarse, shrill, voice, another hunting song. But in all these songs, whenever any expression of goodness, benevolence or innocence occurs in the original, it is regularly changed to another of an opposite meaning; neither can the patient bear to hear any good words whatever, nor any expression relating to the church during his fit, but is exasperated by them into the most shocking degree of blasphemy and outrage. Neither can he speak or write any expression of this tendency while the subsequent weakness of his fits is upon him, but is driven to madness by their incision.

Having performed the song, he continues to persecute the demon, and derides the attempt which the patient has been making to get out of his power, that he will persecute and torment him more and more to the end of his life, and that all the efforts of persons and physicians shall prove fruitless. An inverted Te Deum is then said in the other six voices of a man and a woman, who, with much profaneness, thank the demon for having given them power over the patient, which they will continue as long as he lives. The demon then concludes the ceremony by dethroning his usual table resolution to punish him forever; and after barking fiercely, and uttering many assertions of his own diabolical dignity, the fit subsides into the same strong agitation of the hand that introduced it, and the patient recovers from its influence, utterly weakened and exhausted. At certain periods of the fit, he is so violent that an assistant is always obliged to be at hand to restrain him from committing some injury to himself, though to the spectators he is perfectly harmless. He understands all that is said and done during his fits, and will even reply sometimes to questions asked. He is under the influence of these persons generally about an hour, during which time his eyes are fast closed; sometimes he is a voice that made the room shake. Immediately after the hour, during which time his eyes are fast closed; sometimes he rises, the demon (as if enraged) violently and instant. Do say

Wimborne, June 5, 1760.

A narrative of George Lukins, after his coming to Bristol, and prior to his happy deliverance.

Several persons who had been acquainted with George Lukins unhappy situation for many years, had heard him repeatedly say that he was possessed with seven devils; and if seven ministers could be got to pray with him in faith, they would be cast out. But this declaration being treated as a visionary matter, he remained in his former state, notwithstanding every medical means was made use of for his cure. However, a person who felt much for his deplorable case, had him brought to Bristol, on Saturday, June 5, 1760. If anything could be done for him. Such an extraordinary case was become the topic of the day, and a any religious person of different denominations, reading of the account in the paper, were induced to visit him for several days prior to his deliverance, all of whom have agreed that the account given in the before-mentioned paper was a relation of facts. His fits generally came on about seven o'clock in the morning, at eleven o'clock in the forenoon, and at seven in the evening, but frequently he had seven fits of a day. A person who went to see him, writes as follows:

"Wednesday, the 11th June, about a quarter past one in the evening, I went to see G—L—, of whom it is reported, upon his first fit, that he was possessed of the devil. After I had been with him about twenty minutes, he was possessed by a violent exertion of the nervous system, and with a powerful intonation of the right hand, which was extended over his vision only. The agitation was attended with a violent shaking of the countenance as it is impossible for language to describe. After he had been in this situation about a quarter of an hour, he made a deep roar, in a voice that made the room shake. Immediately after the roar, the demon (as if enraged) violently and instant. Do say

oul to do." After repeating this exclamation several times, the fit subsided.

"Thou art a fool, and only coming to Bristol to have avoided me. I am the Devil, and thou art my servant. Thou fool! dost thou not know that I have dominion over thee, and that it is in my power to torment thee?" I tell thee, fool! 'tis all in vain; for I say to thee, 'tis in my infernal den of hell, that I will torment thee to death, and make thee worse than ever!"

A short interval now ensued, during which time the patient's face was more or less violently distorted. Soon after, several distinct voices, in a feminine tone, repeated nearly the same as the demon had before said, but in a far more jeering and taunting manner, which they ended by asserting with the most shocking declarations that *they* (here the word was changed from the singular to the plural) were determined, by the infernal den of hell, to torment him ten thousand times worse than ever, even to the end of his life.

"This was instantaneously succeeded by a kind of singing, as if they were triumphing in that they had power over the unhappy object. The singing was without any particular words, and in which the male and feminine voices alternately took part. A second part of the fit took place, which lasted about two or three minutes, when the demon, in a hoarse voice, cried out; 'I command you, my servants, to attend!' Immediately after, as if they were at hand, he said; 'Now you are here, we will have a dance and a song.' Accordingly, a soft female voice sang a hunting song, which was clearly and prettily expressed; when this was finished, another song was sung, in a kind of dialogue; the loud and soft voices sang their respective parts, and the various legs and arms were in motion all the time. When the demon had expressed his satisfaction at their singing, he said; 'Now you have had your dance and song, I will sing a song too. If you shall hear your master: you shall hear the Devil sing for once,' upon which he sang a hunting song. At the conclusion, the man was so violently agitated, that it was with great difficulty two strong men could hold him from injuring himself. In this part of the fit, the demon began falling and crying out most hideously and blasphemously:

"Ab! ab! shall now we told thee 'twas all in vain for thee to strive against my power. What good did the two fellows thou hadst with thee last night do? and the black coated fellows thou hadst with thee this morning, and the fellow from Kingswood? Why did they not come to night, fool?" No, no. They thought it their best way not to come, for to the fool, I would have shown them a fine trick; I would let them see that I was their master."

Here the demon began singing, when at the same time a young clergyman came into the room. This singing lasted a few minutes, after which the fiend seemed most violently enraged. The man's body being turned toward the minister, the voice three times repeated, 'Down thy soul to hell!' and then, addressing itself to the demoniac, exclaimed, 'Thou fool! what, dost thou bring an unbelieving black-coated fellow to withstand my power and authority? I tell thee, fool, 'tis all in vain; it is of no use for them to come here to pray; if they come to see me, I am the Devil; if that's all they come for, 'tis well.' The evil Spirit then began again to upbraid him for his folly, saying: 'That all his endeavors were in vain; and added: 'He was determined to exert his supreme authority over him to the latest period of his life.' He then reverted to what he had said before concerning the persons who were with him the previous night and morning, intimating that they were afraid of some again; but added, in a jeering tone, 'Thou shall have a fine parcel of the black-coated fellows with them tomorrow, and I will put thee on thy legs, and make thee look like some thing among them!'

Another interval of his fit then took place for a few minutes, at the end of which a female voice chanted out—

"We praise thee, we magnify thee, and own thee to be our Supreme Head;—(here was a short pause)—Governor, O Devil! We acknowledge thy power, and may it be extended from one end of the earth to the other, O Devil! We give thanks unto thee, in that thou hast given us power over this man to torment him, and may that power be increased unto us and extended to the end of his life, O Devil!"

This chanting was repeated distinctly by six different voices, while the seventh, or hoarse voice, (a circumstance which I particularly noticed,) remained silent, to receive, as it were, their praises. When the chanting was over, the man was again most violently tortured, the Devil still boasting of his power, and threatening, that when he had got ~~me~~ into his infernal den of hell, we should all bow down to him,† and acknowledge him to be our supreme Governor. He then blasphemed for some time, and departed for the present.

"The above is a true and faithful account of what I both heard and saw, and to which I am ready to give my most solemn affirmation. J. H."

The day, the 12th, the day before his deliverance, his fits grew more violent and longer; he was seized in the morning about 11 o'clock; his right hand first began to shake like a *convul* or *tetanic*, it is remarkable that at this time all pul-

• It is a fact of history that the next day six ministers met, and while one was going out a fourth, the demoniac, who is here a ~~man~~, was cast out of his chair, although held by two strong men, and caused to knock the hymn book out of the minister's hands. He then lay on his legs for a considerable time, and it was said, "I am the Devil, the fiend for the world."

• After the seizure, God then caused his hand to tremble his legs, almost to the ground.

sation ceased in that arm, while in the other the pulse beat with uncommon rapidity, till it was affected in like manner, and then the right arm beat,) then the right leg was affected in the same manner, and in a few minutes his whole body was agitated and convulsed to an uncommon degree. He then waived his hands, one toward the other, in a quick involuntary motion, his mouth and eyes distorted in such a dreadful manner as it was impossible for any one to do unless aided by a supernatural power. After a few minutes continuing in this state, he cried, in a horrible voice, "I am the Devil! I have power over all men! I am the supreme—(here was a short pause)—Governor!" He then called on his inferior devils to come up and do their office, and to sing the hunting song. Afterward he broke out with bitter oaths, curses, and imprecations, and exclaimed, "I will torment this fellow to his life's end!"

Soon after, a small female voice sung an inverted Te Deum—"We praise thee, O Devil! We acknowledge thee to be the supreme—(here again was a short pause)—Governor. We thank thee for giving us power to torment this fellow."

Immediately, with a shrill and melodious voice, he sang a hunting song, very enchanting to the ear. Upon this, one of the ministers who attended, turned to the rest of the company and said, "Friends, what are we at? Are we come to hear the devil's songs? No, no. Let us sing to the praise and glory of God. Give out a hymn," when another of the ministers gave out the following hymn—

"O for a thousand tongues to sing
My dear Redeemer's name," etc.

After singing, while one of the ministers was praying, the man, or rather the evil one in him, sang and roared all the time, and appeared in such an agony, that two stout men could scarcely hold him in his chair. He then cried out, in a loud voice, "Thou fool! Thou unbeliever! Thou mayest pray to eternity—I will not be conquered—I am the Devil—I am supreme (here again a short pause) Governor. Thou mayest pray for ever and ever. I will torment this fellow to his life's end." After this several others prayed. The first minister then prayed again, and while he entreated God to deliver this poor man, who had been tormented with devils for these eighteen years, he cried out, "Thou fool! thou unbeliever! Thou mayest pray—thou mayest pray till midnight. I am the Devil—I will not be conquered. The time is not yet come, but 'tis near at hand."

This gave great encouragement for continuing in prayer. They had now confidence that God would soon answer their request in behalf of this poor demoniac. For some time he was much pressed by those present to say, "God, Lord, Jesus Christ, Lord have mercy upon me, and deliver me from temptation;" but he could not say it, nor anything of a sacred nature, but put his hands to his ears to prevent even hearing the sound. Sometimes, when he was importuned to cry unto God for mercy, he would immediately reply, "Devil, devil," and fall into strange agitations.

The preceding day, as one of the ministers entered the room, he broke out with a laughing sneer, as though he had an inveterate aversion against him, "Ha, ha, ha! what, are you come? Long looked for, come at last."

It is worth observing, that a person of some discernment visited him, with an intention to discover anything that bore the aspect of an imposture; but soon was convinced, by the evidence he received, that the man in all his paroxysms spoke and acted by necessity. The above gentleman was particular in his inquiries before and after the fit, whether he knew right from wrong when he was so violently agitated? He answered, "Yes," he knew what was right and wrong, likewise what he did and said, but was compelled by the demon who then acted upon him, in all that occurred during the fit; so that in no respect was he a free agent—even in the songs which he sang. If any word bore the resemblance of goodness or modesty, he was compelled to change the word for one more suitable to the genius of the devil. We might insert a few of those lines for example, but we restrain, lest we should shock the delicacy of the reader.

(Here follow the particulars authenticated by the Rev. Joseph Easterbrook, Vicar of Temple Church, Bristol.)

After he had been here a few days, and was seen by many persons in his fits, or spasms, (who observed that the particular circumstances attending them fully coincided with the Rev. W. R. W.'s letter,) several ministers were prevailed upon to meet on the occasion. They accordingly met in the vestry

room of Temple Church,² on Friday, the 13th inst., at eleven o'clock in the forenoon, attended by the poor man and several other persons, to assist in managing him in his fits, and the following is a relation of some of the particulars on the above awful occasion:

They began singing a hymn, on which the man was thrown immediately into strange agitations, (very different from his usual seizures;) his face was first variously distorted, and his whole body strongly convulsed. His right hand and arm then began to shake with violence, and after some violent throes, he spoke, in a deep, hoarse, hollow voice, "personating an invisible agent," calling the man to an account, and upbraiding him as a fool for bringing that silly company together. Said it was to no purpose, and swore, "by his infernal den," that he would never quit his hold of him, but would torment him a thousand times worse for making this vain attempt.

He then began to sing in his usual manner, (still personating some invisible agent,) horribly blaspheming; boasted of his power, and vowed eternal vengeance on the miserable object, and on those present, for daring to oppose him, and commanded "his faithful and obedient servants" to appear, and take their stations.

He then spoke in a female voice, very expressive of scorn and derision, and demanded to know, "Why the fool had brought such a company there?" and swore, "by the Devil," that he would not quit his hold of him, and bid defiance to, and cursed all, who should attempt to rescue the miserable object from them. He then sang, in the same female voice, a kind of love song, at the conclusion of which he was violently tortured, and repeated most horrid imprecations.

Another invisible agent came forth, assuming a different voice, but his manner was much the same as the preceding one. A kind of dialogue was then sung, in a hoarse and soft voice, alternately, at the conclusion of which, as before, the man was thrown into violent agonies, and blasphemed in a manner too dreadful to be expressed.

He then personated and said, "I am the great Devil," and after much boasting of his power, and bidding defiance to all his opposers, sang a kind of hunting song, at the conclusion of which he was most violently tortured, so that it was with difficulty that two strong men could hold him, though he is but a small man, and very weak in constitution. Sometimes, he would set up a hideous laugh, and at other times bark in a manner indescribably horrid.

After this, he summoned all the infernals to appear and drive the company away, and while the ministers were engaged in fervent prayer, he sung a Te Deum to the Devil in different voices, saying, "We praise Thee, O Devil, we acknowledge Thee to be the Supreme Governor," etc., etc.

When the noise was so great as to obstruct the company proceeding in prayer, they sang together a hymn suitable to the occasion. While they were in prayer, the voice which personated the great Devil bid them defiance—cursing and vowed dreadful vengeance on all present. One in the company commanded him, in the name of the Great Jehovah, to declare his name; to which he replied, "I am the Devil."

The same person then charged him, in the name of Jehovah, to declare why he tormented the man; to which he made answer, "That I may show my power among men."

The poor man still remained in great agony and torture, and prayer was continued for his deliverance.

A clergyman present desired him to endeavor to speak the name of Jesus, Jesus, and several times repeated it to him, at all of which he replied "Devil." During this attempt, a small, faint voice was heard, saying, "why don't you adjure?"† on which a clergyman commanded, in the name of Jesus, and in the name of the Father, the Son, and the Holy Ghost, the evil Spirit to depart from the man, which he repeated several times, when a voice was heard to say, "must I give up my power?" and this was followed by dreadful howlings. Soon after, another voice, as with astonishment, said, "our master has deceived us."

The clergyman, still continuing to repeat the adjuration, a voice was heard to say, "Where shall we go?" and the reply was, "To hell, thine own infernal den, and return no more to torture this man." On this, the man's agitations and distortions

² Rev. Mr. Easterbrook, Vicar of Temple, Messrs. J. Broadbent, J. Weston, R. Hodder, J. Brettal, T. McGarry, W. Hunt, with eight other serious persons.

† This was heard in a sweet voice supposed to be a good spirit.

were stronger than ever, attended with the most dreadful howling that can be conceived; but as soon as this conflict was over, he said, in his own natural voice, "BLESSED JESUS!" became quite serene, immediately praised God for his deliverance, and kneeling down, said the Lord's Prayer, and returned his most devout thanks to all who were present.

The meeting broke up a little before one o'clock—having lasted near two hours—and the man went away entirely delivered, and has had no return of the disorder since.

The following is a copy of a letter of the Rev. Mr. Easterbrook, which occurred at "Temple Church."

To the PRINTER OF THE BRISTOL GAZETTE:

Sir—Since your last week's paper appeared, I have received frequent applications from gentlemen in Bristol and other parts of the kingdom desiring, in their own name, and in the name of multitudes, that I would either authenticate or oppose the account herein given, of the deliverance of George Lukins. In order, therefore, to satisfy the desire of the public, I have diligently considered the little history you have published of that extraordinary case, and freely own that if you correct the *errata*, and put *ajure* for *abjure*, and *adjuration* for *abjuration*, you will then give the world a genuine, faithful and true narrative of the principal circumstances and phrases which really occurred in the morning of Friday, 13th inst., in the vestry room of Temple Church. Let me beg the favor of you to republish the narrative thus corrected; you, and the public at large, may be assured that the whole of that marvelous relation will then be fairly stated, and justly expressed.

I am, Sir, your very humble servant,

JOSEPH EASTERBROOK, Vicar of Temple, Bristol.
June 21, 1788.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-FOURTH SESSION.

Question. What are the sources of fallacy in spiritual communication?

Dr. GOULD read a paper in continuation of the subject discussed in two previous homilies, to wit: The importance of a right faith. He regrets that the previous papers were not published, and thinks the reason stated with respect to one of them, that it had nothing to do with the question of the evening, was unsound. We have been inquiring for some time past, either directly or indirectly, into the disturbing causes in spiritual communion, and his essays are an endeavor to show, that in order to get "high communication," we must have a right faith. He maintains that his twenty years' experience as a medium, added to the testimony of the Old Testament saints, with whom, on comparing notes, he finds himself in perfect accord, is worth something to the cause of sound Spiritualism, and should not be withheld from a wanting world, when remarks and essays of a materialistic tendency are freely reported and published.

Dr. HALLOCK read a paper on the question before the Conference, which will be found on our second editorial page.

Dr. MASSEY said: He would be glad to be informed, if the doctrine set forth in the paper just read by Dr. Hallock is correct, as to what evidence we have that Spirits communicate *at all!* He wants to know the truth, whether it be on the one side or the other. He had listened to many strange statements in this Conference. Only last week we were told that Nature practices deception upon us; and he has to complain of the reporter, that while this charge against his God is truly spread out in the columns of the *Telegraph*, the world is given to understand through the same channel, that "Dr. Massey thinks Nature never deceives us"!! From the report, the reader is led to suppose that Dr. Massey put forth the opinion as a mild suggestion; whereas he wishes it to be emphatically understood that, on the occasion referred to, Dr. Massey did not "think" he *said* Nature never deceives us. With much batedness of soul, the reporter takes this, the earliest opportunity, for correcting his reportorial blunder of last week, and begs the reader to consider the Doctor not as "thinking" (a crime which he is falsely accused of committing in this matter), but as *saying* "Nature never deceives us"! Having made the correction, the reporter has only to regret that the thunder was not "fast colors," and will not stick to the sentence now that it is corrected.

Dr. GRAY read the following communication from Mr. J. H. Huxley:

FALSE SPIRITUAL COMMUNICATIONS.

I am asked, what is the cause of these? I will so extend the question as to embrace the whole problem, and ask, Why does mind *ever* beget false ideas upon mind? for all human intercourse, whether having spoken words and the air for its media, or written words and the Post-office, is at bottom made up of spiritual communications, or spiritual efforts to communicate, and nothing else.

CAUSE I. Want of mutual adaptation between the mind that imparts and the mind that receives, or is desired to receive, e.g., suppose a Newton to discourse on optics to a man born blind, or on fluxions to a sucking child, and a very false and confused impression of Newton's ideas would be the inevitable result. It may be said that no such extreme case of unfitness ever occurs in practice; but, be this as it may, the principle it

illustrates applies to all speaking and hearing, and the adaptation of the hearer's experience to the appreciation of the speaker's idea is never *perfect*. Consequently, there are no absolutely perfect communications between soul and soul, and never can be, any farther than their common experience causes them to attach exactly the same ideas and shades of meaning to the same words. This obstacle is often so great that the superior mind gives up all attempts to impart its ideas truthfully, as absurd. How many parents are there who have made false communications to their own children, and talked of trotting to Boston when they had no intention of traveling thither, or even of the cow jumping over the moon? And the world's theological teachers have very often taken almost equal liberties with their pupils. Which of them has spoken the truth so exactly as to escape the impartation of error to some, if not all, of those who heard him? Not one. Even Jesus of Nazareth, by certain words, led his disciples to understand that he would do, in three days, a job of masonry that had cost all the stone-masons of King Solomon more than thirty years of hard labor. Was he therefore a lying Spirit? No. It was his very truthfulness that deceived them. He gave them his ideas without stopping to baffle them down the comprehension of his hearers in the body. He was thinking of God's temple—a house not built by Solomon, or with hands, but built by God himself for his own dwelling-place—and he spoke of it according to his own wisdom instead of governing his speech by the ignorance of his mortal hearers. Perhaps he had hosts of immortal ones who understood him better. At any rate, we do not know that he had any intention to deceive.

CAUSE II. Imperfect or overcharged media. Words are imperfect exponents of thought, at best, and speakers do not always hit on the best. The air, too, may fail to carry them all, or it may be charged with the several voices of a whole tea-party at once, all in heterogeneous combination. Beside, words never express the whole mind of the speaker, even when he tries to make them, and gives them all the aids of emphasis and gesture, or points and italics.

CAUSE III. Hearers are apt to deceive themselves by assuming that the utterer of words designs by them simply to expose his own mind, when his main object is to induce certain states or beliefs in theirs. When we thus assume that a talker has more disinterestedness, more regard for our understandings, than he actually possesses, we become self-deceivers, and should not throw the whole blame on him whose words we over-valued. We are bound in truth to consider all words in connection with the utterer's motion and character, and make due allowance for the general tendency to speak in parables, or mask one idea behind another.

CAUSE IV. Diseased nerves and morbid or abnormal states. These enter more or less into all, or nearly all, mortal thoughts and desires, as well as all attempts to impart them to other minds. For these, every wise man will endeavor, in each separate case, to make *due* allowance—neither too much nor too little.

CAUSE V. May be: A design of the Creator to strengthen our judgment by imposing upon us a constant necessity for its exercise. I will not argue this point, but presume He has reasons for allowing whatever ~~the creation~~ ~~causes~~ that are satisfactory to Him if not plain to us. The hypothesis that He allowed his scheme of human growth or progress to be reversed or disturbed by an envious anti-God, though presented many ages ago, has not yet been established by the testimony of any competent witness. I think it more probable that the road from man's cradle to perfect truth and knowledge was always a long one, and that man's Maker never intended it to be passed over at a single bound. I opine that the shades of uncertainty and the thorns of evil which beset this limitless pathway, were all designedly placed there by One far greater than any devil, in order to prevent sluggards and laggards from neglecting His infinite bounties, from lounging away their life in profitless conservatism, and from feeding their souls too exclusively upon the stale bread of tradition.

Mr. BYRNE said: Fallacy can never happen when we are on the right road. We may blunder at the beginning—as in the sciences, chemistry originated in the pursuit of an idle dream, and astronomy grew out of fortune-telling—but the farther we pursue the right track, the more we shall free ourselves from fallacy. He thinks the infallible method is that of the positive philosophy as illustrated by Compte, and that a board of paid scientists should be organized to investigate the alleged spiritual phenomena, on the basis laid down by the great French philosopher, in which case he is of the opinion that the hobgoblins will soon disappear.

Mr. COLES said: He rejoiced in the freedom of investigation manifested. We should not look upon a man as an enemy because he attacks what we deem to be true; the more thoroughly we sift the evidence the better. Our experience has been like that of the farmer who brings six cart-loads of wheat into his barn, and takes six bushels of grain out. Now the farmer should not quarrel with the workmen who, by threshing and winnowing, have simply removed what was *not* wheat from the pure grain; neither should we find fault with those who endeavor to separate the straw and chaff from the wheat of Spiritualism. One source of fallacy is in giving false names to true things; that is to say, we call that spiritual which is purely mortal. In the day of his espousal, he was like the farmer

afar-off; he piled the simple barn of his imagination with cart-load after cart-load of what he honestly supposed to be evidence of his faith. He was even at the pious expense of ransacking the Old and New Testaments to find out how many times the word *Spirit* occurred, and so he went on, bairing his sheaves with high until the threshing *socon* commenced, when lo! he found but mighty little wheat as the reward of his sowing and harvesting; and the little he has found, he is now subjecting to a careful analysis, to see whether or not it may turn out *wheat* or *some other grain*. He thinks when we get communications of untruthful import, the fallacy consists in our supposing that we are talking with A, who is a Spirit, when in reality we are conversing with B, who is a mortal. Now it is out of natural order for B, a mortal, to tell us the truth in a matter known only to A, and of which matter, B is necessarily ignorant—just as unnatural and out of order as it would be for a man to talk common sense. He once had a communication from the Spirit of Charles O'Malley. In that case the medium, who was entirely honest in the matter, was in the fallacy of supposing Charles O'Malley to be a real personage. He had accepted the story as a biography instead of a fiction. We often baptize our guardian Spirits on the same principle. The man who inclines to Methodism, for example, christens his guardian John Wesley; another names his, George Fox; a third, Emanuel Swedenborg; while Swedenborg himself and certain of our modern seers, turn up their sanctified nose in *sacred* disgust at any Spirit short of "the Lord himself."

Dr. GRAY enumerated the following sources of fallacy in revelation or communication from the Interior life:

1. PREMEDITATION. Of this fruitful, but ever short-lived importunity it can be truly said that it is only hurtful to such as are on the plane of Authority; and that it will cease to be resorted to just as soon as all the receivers of Spiritualism have risen above that plane. Meantime, even those who are still disposed to obey or believe, simply because an utterance is spiritual, may be protected from the importunities of feigned medium-states by studying carefully the physical signs of trance; since all forms of mediumship are connected with some degree of physical entrancement.

2. HALUCINATION. He defines hallucination to be the deceiving of the physical organs of Sight, Touch or Hearing, by mental processes. This erroneous state of the sense-organs may be produced by disease in the subject, or it may be induced by mesmeric operations directed toward an imprecise, who has no disease and therefore no spontaneous hallucination. The discrimination between these two kinds is but very difficult to an observer on the spot who is well acquainted with the physical signs of Trance and also with the laws and phenomena of mesmeric rapport.

All forms of subjective psychomancy (ghosts, visions and vaticinations) may be imitated by the hallucinations of disease, especially in hysteria, epilepsy, ecstasy, mania; and likewise by the mesmeric rapport, or, what ought to be called, psychodrama.

The discrimination between true, sound and wholly normal intercourse with the inhabitant of the Interior life and the hallucinations of Disease and of Mesmeric processes, is very difficult indeed in many instances, perhaps in a majority of them all; but it is clearly practicable in some cases, and those demonstrable cases form the basis of all religions; the hearty centres of all true laws and civilizations. Swedenborg makes his science of correspondences the touchstone whereby we are to know when a marvelous relation is truly what it purports to be, and not a product of disease or psychical hallucination; and the doctor is disposed to coincide with him, but thinks a series of experiments ought to be made to test the positive thoroughly. Such experiments would be a lasting benefit.

3. INTERRUPTION. The speaker defines his term to mean the modification of a message which is really coming from the Interior Life, by some mind in the body becoming positive to the medium, and transmitting its convictions in place of the message. That such interruption, modification, displacement or interpolation is possible, he thinks is established by the facts of mesmerism: which abundantly demonstrate the ability of a positive mind to transmit to a negative mind ideas, imagery and words, or even parts of words and single letters, without a physical sound, sign or telegraphy of any description; that is to say, by pure psychodynamics. Moreover, he read a communication which came to his circle six years ago by raps affirming the fact of such interpolation, and explaining its method; which communication was an unpleasant surprise to all members of the circle, and therefore by no means itself an interpolation. He remarked, in conclusion, that these and other sources of Fallacy were not new, nor peculiar to our current wave of Inspiration; and the adherents of the older spiritual tide—ought not to forget that their good books had been produced amid just these sources of alloy with the additional one growing out of changes in the meaning of words, and from the use of various and dying languages, during the long centuries since their dispensation began.

Mr. NEFFS (from Maine) considers one cause of fallacy to be the ignorance which is often displayed in the form or intent of our questions. We know not in all cases how to ask, or what to ask for; hence we are prone to ask amiss. The purpose on the part of the questioner also, has much to do with the character of the replies received; and he is of the opinion that Spirits not unfrequently "answer a fool according to his folly." With re-

sent to physical intercourse with disembodied Spirits, we have much to learn. Even the phenomena usually ascribed to human magnetism, it may be questioned, at least in some instances, whether we have not been too hasty in thus referring them. When, as in a case which fell under his notice some twenty years past, a mesmerized subject, instead of doing what the reputed mesmerizer desired she should, as I supposed she *would* do; that is to say, describe absent persons or objects; she *talked Latin* instead, which language both she and the mesmerizer were wholly unacquainted with. It seems to him to require the action of a third factor in order to solve the problem; in other words, it suggests the probability that we often ascribe to mesmerizers power that does not belong to them, but to Spirits. Mr. Notting stated many interesting facts witnessed by himself, to which no fallacy as to the reality of their occurring without the aid of mortal machinery or ingenuity, could attach; and these, he said, had made him an unwavering Spiritualist.

Adjourned,

R. T. HALLOCK.

PHILOSOPHICAL AND MORAL DEPARTMENT.

CONDITIONS OF MANIFESTATIONS.

The following are papers recently read before the New York Spiritual Conference, by Dr. Gould:

Having on a former occasion called your attention to the outer causes and conditions of spiritual manifestations, I propose on this occasion to descend upon those of a more interior character.

In seeking spiritual gifts, it seems necessary that we should duly estimate their value, in order that we succeed in obtaining them; but before we can arrive at this estimate, I hold that we must have true conceptions of their use.

I should say, as a general rule, that spiritual gifts were either designed to operate as incentives to good works, or as rewards for work done.

External manifestations are mainly incentive in their operation, and when sufficiently distinct to constitute a basis for faith, they have accomplished their legitimate end; and to persist in importuning perpetual repetition under such circumstances (while we neglect to perform the work pointed out by them) is not only an abuse of those gifts, but we assume, a position that makes it impossible for our supernal benefactors to confer upon us the higher and more honorable rewards.

The philosophy of this assumption may be easily seen in the case of a parent who gives his child a present as a stimulus to industry, whilst the child, instead of beginning to work with alacrity, continues to tease his parent for a repetition of presents. Scholars in all cases must learn lessons before receiving rewards, and the soldier's service must ever precede his pension.

Spiritual gifts might, with propriety, be termed supernal currency paid out for labor done. In every age, when any phenomenon is observed that can not be accounted for according to any known law, this question spontaneously springs out, Whence came it? from heaven or from earth? And when Jesus was thus interrogated, he plainly told them that, to find that out, they must first do the will of him that sent him; and having declared that to be the only door to supernal secrets, he subsequently intimates that all who attempted to climb up any other way, were positively thieves and robbers.

But it may be asked what is the will of our Father in heaven? Without doubt it can be nothing less than the observance of the true order that is essential in all educational processes, in which an acquaintance with elementary principles is indispensable. But it may be asked, where are these to be found? I answer, in the records of ancient Spiritualism. Our supernal teachers occupied two thousand years in exhibiting the processes of moral development. They subjected a long list of the best specimens of humanity to a life of poverty, degradation and other severe trials, thus making them seers and prophets that they might be used as instruments in the accomplishment of this great work; and the results are placed upon record.

Now is it to be supposed that this vast amount of mundane and supernalism labor is to be done over again? Are these great moral discoveries to be ignored because certain metaphysical entities have decided that Jesus and the prophets must be placed in the same category with Mohammed, Washington, Bonaparte, etc. If so, I have only one proposition to make, and that is, that the last be closed with the name of Gen. William Walker, thus bringing us in rapport with filibustering spirits at least, which will answer our purpose as well as any other kind of spirits, if our object is merely to attain our immortality.

I close for present the following aphoristic suggestions:

1. That the problems solved by ancient Spiritualists have

the same relations to spiritual science as does prosody to rhetoric, or the multiplication table to geometry; and hence the first duty of Spiritualists, after reaching the faith-point, is to learn those ancient lessons, in order that they may be in the true condition for the reception of higher truths.

2d. That inasmuch as Spiritualists constitute a prominent kind of spiritual currency, I consider it a favorable sign that our spiritual teachers show a disposition to economize. I trust that they will continue to do so, making payments only for labor actually done, discouraging all speculation, whether pecuniary or intellectual, always excepting young inquirers as aforesaid.

3d. One of the most startling signs in the spiritual heavens to me, is the fact that the Spirits are actually closing their accounts with a certain class of Spiritualists, of which our respected friend Sunderland is a specimen. I take this as an intimation that the Spirits mean to observe with more strictness the apostolic rules of giving to every one their meat in due season, and rewarding each according to their works.

At a subsequent meeting, Dr. G. read another paper on the same subject, which is as follows:

I understand the question to relate to the causes and conditions of spiritual manifestations. In my last essay, I assumed that, in order to arrive at a condition for the reception of the higher truths of Spiritualism, we must have generic views of spiritual science, and to occupy this ground we must understand ancient as well as modern Spiritualism, for the reason that the former teaches elementary principles essentially necessary to the thorough comprehension of spiritual science. One great advantage of a knowledge of ancient Spiritualism is the proper direction it gives to faith; and I propose on this occasion, to direct your attention to the qualifying and disqualifying effects of faith upon spiritual conditions. Faith being the rudder of human action, it follows, as a matter of course, that it is all-important that it be based upon the highest truth. I am not now speaking of that faith which consists of mere credulity, nor the still worse faith of mere profession. I am speaking of genuine Christian faith, which includes a heroic determination to set out our convictions of truth and duty. If I am correct, it follows that false faith leads to erroneous results, and of which I present the following as specimens:

1st. That faith which holds that human progression is inevitable. All persons who hold this faith, I apprehend, will make but feeble efforts to secure their advancement; and why should they if it is secured by inevitable causes?

2d. Faith in universal salvation from suffering in the future life. Of course persons having such will not trouble themselves to secure that which is already secure.

3d. I might mention a class who believe that all sin is the result of ignorance, which is, in fact, equal to believing that there is no sin or moral evil in existence at all. Now it requires no argument to prove that those points of faith do not point out any object of importance to be gained, or any danger to be shunned, and consequently there is no moral delinquency if no labor is done. And here, I think, lies the cause of the inactivity so prevalent among a large class of Spiritualists, and the reason why they make Spiritualism a matter of mere speculation or amusement.

I hold that all such theories are at war with ancient Spiritualism, for the latter always assumed that men were delinquents, and needed salvation from its consequences. I think I showed, in a former essay, that the evidence found in modern Spiritualism harmonized with ancient Spiritualism in this respect, and if so, then both assume that a great work lies before us, and in order to accomplish this work, we had sound faith to inspire us in the proper direction. We have a new theology harmonizing with philosophy and the known facts of science, and which, until we get a better spiritual nomenclature, I propose to call demonstrative theology.

In collating materials for this new fabric, I propose that we accept of truth wherever found, and as readily from materialism as from popular theology, having in mind that perhaps no theory is so ancient or imperfect that it may not afford us some important truth; and as there seems to be a pressing need for our new system, I propose that we begin forthwith, and accordingly offer the following as outlines, or landmarks, of our new theological domain:

1st. That man is universally, though not totally, depraved—a result of both acquirement and inheritance.

2d. That man's moral offenses, accountability and salvation are mainly with himself and his kindred man.

3d. That his depravity is rather a perversion of faculties from a legitimate use, and that his regeneration is their restoration to a legitimate use, to accomplish which, however, supernal as well as mundane forces are requisite.

4th. Man having fallen, repentance, faith and the new birth must precede his recovery, and in this counter-march we need all the lights of ancient as well as modern Spiritualism.

5th. In order that men may be stimulated and sustained in the work of regeneration, it is needful that they distinctly understand what is gained and lost by its accomplishment.

SECOND SIGHT, AND IMPRESSIONS.

The article entitled "Second Sight," published in our issue of October 30, was not original, as our present correspondent seems to suppose, but was copied from an exchange, and is duly credited to its source. We thank our correspondent for the interesting corrections and amplifications of the facts in the experiences of the boy referred to, and also for a detail of the wonderful impressions received by his own wife, as related in the following communication:

MR. PARTRIDGE:—I observe in the last number of the TELEGRAPH which has reached me, the narration of a case of "Second Sight," which, in consequence of the omission of names, date and localities (except the name of the country in which it occurred, and this is incorrectly given), seems hardly worthy of credence. But as I have some personal acquaintance with the case (as I suppose it to be the same which I shall relate), I propose to correct some errors in your narrator's account, to put the case in a tangible shape, and to amplify it somewhat, by relating some farther incidents connected with the case. Your correspondent names England as the birth-place of the subject of the narrative, whereas it was Brownsville, Penn., the same as that of your humble writer. His name was Eli Yarnell. His father was (I think) a non-professor; his mother was a very pious Friend or Quaker. I was too young at the time to observe with that degree of accuracy which would enable me to detail now all the particulars in the history of this remarkable case. But my old mother, who has until recently been an inmate of my family, was intimately acquainted with the whole family, and often went in company with his mother to meeting, they being members of the same church. And often and often have I heard her relate anecdotes pertaining to the exhibition of his remarkable powers, which she frequently tested herself.

On one occasion, she asked him how her brother Joseph was employed at that time? He replied, as soon as he could put himself in the correct position for observing, "He is standing on his head." This reply would, to a stranger, have seemed entirely incredible; but she knew he was accustomed to this seat, and that it was one of his favorite sports. On a subsequent investigation of the matter, it was ascertained that he was engaged in labor in the harvest field on that day, when there suddenly appeared a rain, which compelled all hands to seek temporary shelter in an old farm-building which stood in an adjoining field. During their stay here, the boys, as is usual on such occasions, employed themselves in exhibiting their usual feats of muscular dexterity, in which my mother's brother (uncle Joseph Jones) participated, and indulged in his favorite sport of standing on and turning around on his head; and thus was confirmed the boy's incredible statement with reference to the manner in which he was employed at that time.

The boy was in the habit of attending school; but one morning, instead of preparing for school as usual, he was observed sitting in his chair crying. On being interrogated as to the cause, he replied that there was a man secreted behind a log on the road leading to the school-house, with the design of killing or punishing him for having disclosed some unfavorable trait in his character, by which his liberty of locomotion outside of the prison walls was probably endangered. Search was made, and the young seer's statements verified.

The first exhibition of his remarkable seeing-powers occurred when he was about ten years of age, while his father was absent from home on a journey. One day while lying upon the floor, he was observed by his mother to indulge in a remarkable and unusual fit of laughter. On her turning to ask him the occasion of it, he replied that his father had ascended near the top of a mountain, and had accidentally let his jug of whisky slip from his hands (your correspondent says water), which was rapidly finding its way down the declivity of the mountain; that the jug had parted with its stopple, and its contents were consequently being rapidly disgorged with a "jiggle, jiggle, jiggle." It was this latter incident which excited his mirthfulness. His mother, being a very pious woman, reproved

him for indulging in such a freak of imagination, as she considered it at the time; but he persisted in averring that his statement was true. A note was made of the time, and on the return of his father, every word of his statement was confirmed.

His usual mode of far-seeing was by shutting his eyes, and extending his arm over them. In this manner he could see and describe objects at any distance. Soon after his abnormal powers were discovered, he became an object of attraction to the neighborhood for many miles around; but he became so averse to the exercise of his gift, that he would run and secrete himself when he saw persons approaching, whose errand he suspected pertained to the exercise of his clairvoyant power. He was frequently employed to find lost or stolen property, and especially lost toys for the children at school; but it is a very remarkable circumstance that he could not (as it was said) find his own property in this manner, but had to employ his natural vision on such occasions. Here is a nut for mental philosophers. I could give a much fuller history of this case, but for the demand on my time elsewhere.

I will now state two remarkable cases of mental impression which occurred with my wife: Mrs. Graves was formerly a member of the Hicksite Quaker church, and was in the habit, with her father, of attending the annual meetings of that society, held at Richmond, Ia., distant about two days journey from where they resided. On one occasion, while on their way to the "Yearly Meeting," they called to lodge with their mutual friend, Richard Wright, of Selma, Clarke Co., Ohio. While here, after having retired for the night, the following mental vision passed before the mind of Mrs. Graves: She thought they had performed their other day's journey and arrived at the house of their friend, Mr. Stokes, of Richmond, with whom they were in the habit of sojourning during the "Yearly Meeting;" that on entering the door, Mrs. Stokes approached her, threw her arms around her neck, kissed her, and exclaimed, "Benjamin (Mr. Stokes) is dead." On arising in the morning, Mrs. Graves related her vision to her father and Mr. Wright, the latter of whom still lives to attest the truth of this statement. They pursued their journey and arrived at Mr. Stokes' that evening, and found all right, Mr. Stokes and family in apparent good health, which led Mrs. Graves to conclude that her dream was all a vagary. But on Sunday evening (they having arrived on Friday evening) Mr. Stokes was taken suddenly ill, and became so bad on the following day that all company had to be dismissed from the family. He continued to grow worse, and on Tuesday morning died. A few hours after the closing scene, Mrs. Graves and her father called to interchange parting salutations with the family, as they designed returning home. It was then her dream or vision was realized. Mrs. Stokes approached her and saluted her in the precise manner described in the vision, and the positions of every person and every object in the room were exactly as seen in the vision.

The other case of mental impression was this: Some time in November, 1850, while Mrs. Graves was one day engaged in her usual domestic duties, she was suddenly seized with unusual apprehensions, and a very serious train of thought arose in her mind relative to her brother Edwin, then some sixty miles off. This state of mind continued for several hours, and her feelings and thoughts became more intensely riveted upon her brother, until she finally concluded she would relieve them by writing him a letter. But on situating herself at the table for that purpose, her feelings suddenly found vent in a flood of tears, and she did not write. A few days after this occurrence, a letter was received from her father, announcing the sad and shocking intelligence that her brother had been killed while trying to undermine and sink a large stone of several tons weight, which had obstructed a road near the house. He was caught between the stone and the wall of the pit which he had sunk, and thus crushed to death, though he lingered several hours before his sufferings terminated; and it was found that the time of this occurrence answered precisely to the time of Mrs. Graves' mental perturbations; and Mrs. Doctor Williams, of Troy, a sister of Mrs. Graves, was possessed of similar emotions at the time of the accident above narrated.

Yours for truth and investigation, K. GRAVES.

HARVEYSBURG, Omo, November 3, 1858.

P. S.—I wish to suggest two questions growing out of the first two cases which I have sketched above for the solution by your Spiritual Lyceum.

1st. Why could the young clairvoyant, Mr. Yarnell, find the toys of his schoolmates, and not his own?

2d. How was the scene which occurred at Mr. Stokes, daguerreotyped upon the mind of Mrs. Graves before it occurred?

DEVELOPMENT—WHAT IS IT?

It is the education, culture, discipline, and substantial improvement of the individual soul—a matter always in the process of completion, and always availing itself of advantages and palpabilities, as they come subjectively in our way, and can be fitly adapted to our service. It is the gathering to the germ of man's immortal nature all those particles in a universe of intelligence that can go to make up the substantial purity and unostentatious greatness of the human soul—not the education turned out from the fashionable boarding schools and seminaries of learning by the job. These may do to make fashionable flirts and fops, and give to the world of mind the most useless filling ever sought to be woven into the web of human existence. In all the proposed educational departments of life, it will be difficult to find any that have even the most remote tendency to develop the man. They can attach to him cumbrous artificialities, and clothe the mind with a fund of useless verbiage, and send the soul forth to combat the real difficulties of existence, as ill prepared as he would be to lave old Ocean dry with a nutshell. This kind of education is begun and completed by the process of adding to, and putting on, rather than developing out. It would be seen that hitherto the entire human family, with here and there an extremely odd exception, had been educated thus, and thrust forth into the world to wrestle with the iron problems of existence, and in almost every instance to meet certain defeat. I am not now speaking of the practicability of making money, and of man appearing to advantage among his kind; that is no difficult matter where a soul is contented to have no higher aims. But that this strange infatuation of the mind is a misuse of the man, and a misapplication of his powers, will not admit of a question. The toying child in her baby-house is not less fitted to grapple with the stern realities of her being than the man whose soul is entombed in dollars and cents. If this life is a rudimental or preparatory condition of being, where is the philosopher who has reduced it to its proper use?

Who instead of taking on excesses of folly, has actually doffed the absurdities of the age in which he lives, and is making the most of life to discipline, strengthen and enlarge the soul, and thereby empower it to overcome each successive difficulty that may present itself in his path with accelerated ease? All the development that we see in the world is of the very kind that a man can not use, and hence only augmenting the soul's embarrassments. It is so with both scholastic and religious development. Any education that would not inculcate self-reliance even "amid the jarring elements and crash of worlds," is of no practical use. It has been the misfortune of all human theories to teach the man almost anything but that which would go to augment his growth in the realities of his being. He is taught to get through life on a plan patented by some lazy dreamer or some skillful buccanier—to be sure to shirk everything that could in any way contribute to enlarge his experience in life, and thereby strengthen and develop the real man. The educating of the man is not conferring upon him an outside rig of supplemental advantages; but it is coming home to the principle that all there is of man, and all there will be to all eternity, of virtue, excellence, beauty, grandeur, etc., is already in the germ of his being, awaiting the culturing hand and fitting helps to bring them to light. It is not the supernatural theory of justification on the ground that somebody else was just, which would be of no more substantial benefit than for a well person to swallow the remedy designed to cure a sick one; but it is the actual justification of the man by the development of the conditions in his own interior being. The mind necessarily wishes to avoid the conflict, and hence the unnumbered theories that have been substituted for the very ones that must be adopted, even if it be delayed until the last dodge is made and the eternal future opens before the uneducated soul to inform him of the misapplication of opportunity in the rudimental condition of his being.

He then begins to learn the very lessons for which this mode of life was given, and to a much greater disadvantage than here, inasmuch as the medium through which such development should come, has been shuffled off. Let it then be distinctly understood, that education is not attaching to the individual a *something*, but that all he may ever expect to be is already engendered within his soul, and only needs the inartificial adaptation of all the relations in his present mode of life to give a beautiful and healthful development. No wonder, then, that

there are so many humbugs and mountebanks seeking to make themselves conspicuous in some way in life connected with the spiritual theory, as also with all others. Their willingness to shirk all the responsibilities in life, that can appropriately adapt them respectable men and women, necessarily attracts about them a class of disembodied Spirits, whose existence is as aimless as their own. These same Spirits, after having deceived their tools into the idea of imaginary greatness that would actually upset their brain before they could reach one-half its altitude, would as soon they should deny the whole theory of Spirit intercourse as anything else, as it all helps to beguile the tediums of existence, and enables them to defer the beginning of unfoldment, which was neglected in this life, and deferred in that.

If I were to say that all of seventy-five per cent. of the Spiritualism of to-day, was the work of undeveloped Spirits, I should express my mind exactly. This, however, is no argument against theory, for this same class of Spirits are not the less amusing themselves with the churches. They are undoubtedly not particular as to the modes of procrastinating the commencement of an education that shall develop the long-entombed divinity within them. Let no one, then, complacently compliment himself with the idea, that because he is not a Spiritualist he is exempt from the influences of such Spirits; there is no way of avoiding them except by developing above their sphere into the plane of aspirational beauty, and inspiring nobleness of soul.

That kind of Spiritualism which is so plenty in our world, is mere *externalism*, which has only tickled the fancy of the people with the fact that there is no literal burning hell, without informing them that every belittling feeling of grace that dwarfs the human soul—as hate, spite, malice, licentiousness, it home or abroad; love of money, fables, fashions, and all the catalogue of evils that have afflicted and smitten human kind—must be overcome by an actual individual exorcism, or hang about the soul like leaden weights, and keep it in eternal servility and inharmony.

E. W.

A CARD.

It is scarcely necessary to remind an enlightened people that past history distinctly shows that all great movements have, in their beginning, met with violent opposition, and that this has been generally from those who ought (from their profession) to have been the warmest advocates of such movements.

It has been predicted in our little circle, that Spiritualists were soon to be tested by what has been termed "The Angels' Message to Man," as the sectarian world was tested by Spiritualism. It is too well known to require comment, that the easiest way for the sects to dispose of Spiritualism is to cry out fanaticism, delusion, humbug, crazy maxima, etc. Will Spiritualists, and especially those who occupy positions corresponding to the leading priests of the duped flocks of sectarians, bring just judgment on their heads by denouncing a thing before they investigate? And who, I ask, is prepared to judge of the Angel movement before he knows what it is?

Who does not know, that has read the articles from the beginning for the past eighteen months on that subject, that, according to the claims put forth, the intelligence was only to be given after conditions were complied with, one of which conditions was the preparation of a suitable room for the purpose. Has this room been prepared? No. Then where is the justice, we ask, in passing judgment on a subject before investigation? What medium, or mediums, we ask, can satisfy a skeptical world, without a fair chance, that Spirits do exist? They must have conditions favorable. So with regard to this great movement, which purports to be from God, by the ministrations of angels—conditions must be made favorable. A room must be prepared, wherein the celestial order of heaven will be made plain to man, even in childlike simplicity. The public are respectfully requested to suspend judgment until after investigation, when it is confidently believed that they will be better prepared to judge of either the merits or demerits of the cause.

I. VAN DUSEN, Representative of the Medium and Circles, 134 Taylor-street, Williamsburgh.

FACT IN ELOQUENCE.—The subject of the first article in the *Monthly* for September is "Eloquence," which is treated as a discriminating ability. It is urged that true eloquence must be a foundation and body. It must be grounded on the plainest narrative. Afterward, it may warm itself until it abides in the form of every form and color, speaks only through the most poetic forms, but first and last, it must still be a biblical statement of fact. The orator is thereby an orator that keeps his feet ever on a fact. That only is invincible. No gifts, no grace, no power of wit, of learning or illustration, will make any amend, for want of this. All audiences are just to this point. Ease of voice or of rhetoric will carry people a few times to hear a speaker, but they soon glaze at it. What is he driving at? and if this man does not stand for anything, he will be deserted. A good upholder of anything which they believe, a fact-speaker of any kind, they will long follow.



"Let every man be fully persuaded in his own mind."

CHARLES PARTILDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 4, 1858.

UNRELIABILITY OF SPIRIT COMMUNICATIONS.

One of the sources of greatest perplexity among Spiritualists, and of the most frequently reiterated arguments of unbelievers, is the acknowledged general unreliability of Spirit-communications when taken *by themselves*. Owing principally to prepossessions derived from past modes of belief concerning Spirits and the Spirit-world, there have been few, perhaps, who on receiving the first gleams of light from the opening spiritual intercourse, have not anticipated from the new telegraphic communication between the two worlds, a means of obtaining absolute verbal and reliable *dicta* concerning all things which appertain to the unseen state of existence, and which come within the province of spiritual powers; and there are few Spiritualists who have not felt a deep sense of disappointment and chagrin on subsequently finding that their invisible correspondents, or at least the teachings which purport to come from them, have been very unsafe guides. The opposers of the new unfolding, on the other hand, observing this apparent uncertainty in the alleged Spirit-communications, have held it up as totally vitiating the claims of the whole subject, and even as proving that the spiritual world has nothing to do with the phenomena in question.

The feelings both of friends and opposers as based upon the unreliabilities referred to, might, we think, undergo a considerable modification if they would look beyond the merely *superficial* aspects of this subject, to the grand *phenomenal* significance which, we believe, it was providentially designed to bear to the world. It would then, perhaps, be seen that while a communicating Spirit speaks one language, an entirely different, and it may be, so far as the Spirit is concerned, even totally unintended language, is tacitly born to the understanding of the reflective receiver of the message. In the former aspect, which is merely the *verbal* and *personal*, the communication may be totally false; in the latter, it may be, and when *properly understood*, always necessarily *it*, absolutely true and infallible. In the former case, the communication may be simply from the *Spirit*, who may or may not be able and willing to tell us the truth; in the latter, it may be regarded as in some sense a communication from God, and fraught with *infallible* truth highly important for man to know.

Let us illustrate: Suppose that raps to letters of the alphabet, produced by the Spirit of a deceased human being, spell out the sentence, "There is no God, no distinction between good and evil, and no moral responsibility." Now taking this in its merely superficial import—the import in which it was evidently intended by the Spirit to be understood—it must, of course, be pronounced totally false. But supposing that it is established beyond a doubt, that this communication actually comes from a human spirit, is there not something else that is said to us by its means? Most certainly there is, and that, after all, is the chief point of value in the whole matter. It is tacitly said, among other things, that "human Spirits possess intelligence (and ignorance) similar to that which characterized them while dwellers in the mortal body; and that there are those who are actually so low in intelligence, in morals, and in the perception of spiritual and divine things, as to deny the existence of a God, the distinction between good and evil, and the moral responsibility of man." This is the language of the *phenomenon itself*, and in that sense it may be regarded as the language of God, just as much as the falling apple was to Newton the language of the Great Author of material nature speaking of the general law of gravitation.

Now if it be a fact that there are Spirits in the other world whose intellectual and moral states are such as would be represented by an outer expression like the one above supposed, then it is of great importance that the world, especially the *theological* world, should *note* that fact. But how can the world be made to know it so certainly as by the fact being permitted to exhibit itself by means of just such a communication? A truth

so novel, and so contrary to the generally-received opinion on this subject, would not be likely to obtain credence on any mere *verbal* testimony coming through a rapping, writing, or speaking medium, and therefore it is permitted to come to the world in the language of *ocular and oral demonstration*. The fact, in other words, is permitted to *show itself*.

So, then, if all Spirit manifestations, in all their multitudinous varieties, were studied simply in their *phenomenal* aspects and bearings, as the facts of the laboratory, of electrical experiments, and of planetary and sidereal motions, are studied by the philosopher, they would be found to open new and almost boundless fields of thought and of scientific demonstration concerning the nature and laws of Spirit existence, the relations between this and the invisible worlds, the conditions, laws, benefits, and dangers of Spirit intercourse, and concerning all things pertaining to the interior nature of man, both in this world and in the world hereafter.

If, therefore, every merely *verbal* communication that has ever been given by Spirits to mortals, is a *false* one, (a supposition which we by no means entertain,) still the current spiritual phenomena are pregnant with the most profound and important instruction to those who bring to them the proper spirit and powers of investigation.

Concerning the *supposed* unreliabilities of verbal Spirit communications, in such cases as may in fact have occurred only from faults in the medium and surrounding conditions, we will not here speak, as they have been frequently treated in our columns.

REV. J. PIERREPONT AND THE ODIC LIGHTS.

[The following was in type for last week's issue, but was crowded out.]

Mr. Pierrepont gave his experience and the result of his scientific investigations of the odic lights, to the Spiritualists, at Dodworth's Academy, on Sunday morning, Nov. 14.

Mr. P. commenced by saying, "Do not say we come here in blind enthusiasm, when we are engaged in the investigation of fundamentals—of the principles which lie at the foundation of all religions. We do not, we grant, confine ourselves to the 'Book of Revelation,' so-called, but consider that other divine book, which is not adulterated by man—the Book of Revelation in nature—as well." He proceeded to relate his experiments in respect to the odic lights, as Reichenbach termed them.

He said his attention was called to this investigation by asking a Spirit, communicating through the mediumship of his little grand daughter, whether the electricity they used in these phenomena was in any way similar to the odic lights mentioned by Reichenbach? The Spirit held up the medium's hand, with pencil in it, and caused her to look up and around as if astonished, or as if asking, what is that? Her hand was then seized by another Spirit, or influence, and made to write, "I should like to try some experiments. SWEDENBORG."

Mr. P. took a quartz crystal, (which he exhibited to the audience,) and went into a dark room with his grand-daughter. He held it up in his right hand, and she said she saw a beautiful light streaming from it, tinged with yellow. He held it up in the other hand, and she said the light was tinged with green. (We believe he said these were the colors; at any rate, they were different.) Swedenborg then wrote through her hand, "Take a steel and touch the crystal." This being done, she described the light as more brilliant. Swedenborg then told them to take a piece of gold and touch the crystal. Mr. P. proposed to use a ring in which there was a stone. Swedenborg said it would not do; and he finally took a piece of gold and touched the crystal with it; and she saw a different light. Then the same Spirit said, take a piece of china and touch the crystal; and this again varied the light. The Spirit then said, take a glass globe. He did so, and when he held it in the right hand, she said the color was pink; and when he held it in his left hand, she said the color changed, but the globe looked as if it was tastily covered with beautifully colored ribbons.

Mr. P. was desirous of knowing whether Swedenborg knew what the results of the experiments he proposed would be; and when Swedenborg requested him to fill a glass partly with water, and touch it with a piece of anthracite coal and the crystal, Mr. P. asked him what the result would be? He requested the medium to turn her head to one side, so as not to know what was written. She did so, and Swedenborg

wrote, "The coal will look as if it were burning." He joined the crystal, glass, and coal, and she said, the coal looks as if it were burning.

On one occasion Swedenborg requested that Mr. P. should get, and place in contact with the crystal, several ingredients. Mr. P. asked him what the result would be, and he wrote it out as before stated. Mr. P. put together the ingredients, and tried for the result, but got none. The medium said she saw nothing, and Mr. P. thought the Spirit did not know what would be the result, or had made a mistake. He afterward, however, found that he had omitted one of the ingredients; he added it, and the medium then described the lights just as the Spirit said they would appear. This experiment convinced Mr. P. that the medium's statements were not influenced by the Spirit's statement of the result, neither by his own mind, and he thought this amounted to a demonstration. Swedenborg directed the combination of several ingredients to be kept on ice, and to be used for experiment on a certain evening. When the evening came it was damp and misty, and Mr. P. told the Spirit that he was afraid the condition of the atmosphere would interfere with their experiments. Swedenborg replied, I foresaw this humidity of the atmosphere, and therefore ordered ice. The experiments were successful.

We have not reported Mr. P.'s statements minutely, but hope he will deem his experiments, and the results he obtained, of sufficient importance to the scientific and spiritual world to publish them fully.

Mr. P. has had a larger experience of odic lights than Reichenbach, and his lecture was exceedingly instructive, and it seemed to us a valuable lecture to be given before philosophical and scientific associations.

The point to which Mr. P. called the especial attention of those interested in spiritual investigations, was that an invisible intelligence, claiming to be Swedenborg, directed these experiments, and told them what the result would be—which knowledge transcended that of any mortal; and that it demonstrated itself to be superior to, and independent of, their minds, by the failure of the result that was said would occur from the combination of several ingredients, when Mr. P. had made a mistake in leaving one of the ingredients out, and when this was afterward added, the result foretold was seen. Now, whence this intelligence? It claims to be Swedenborg. If this claim is untrue, what other explanation shall be adopted that will cover all the facts?

MISS EMMA HARDINGE AS A LECTURER.

Miss Emma Hardinge arrived in this city a few days ago, having just completed a lecturing tour of some two or three months, to the East and North. The success with which Miss H. has met on this tour, appears to have been altogether such as might have been expected by those who had the pleasure of listening to her eloquent, interesting, and in some cases, highly instructive lectures at Clinton Hall, in this city, last spring. The last place she visited before returning to this city was Montreal, where, from the public prints, it would appear that she created no little sensation. It will be seen by a paragraph under the head of "Personal and Special Notices," that Miss H. is about to make a tour to the West, whence she will return about the first of February.

The Hon. Benjamin F. Butler, of this city, died in Paris on the 8th ult., in the sixty-third year of his age. Mr. Butler was an eminent lawyer, a devoted Christian, and was earnestly engaged in many humanitarian and charitable enterprises. This city, State and country, have lost one of its most discreet, energetic and genuine men. May his Spirit still be with us to cheer and guide us in the march of human progress.

DR. HALLOCK'S REMARKS.

In considering the question, "What are the sources of fallacy in spiritual intercourse?" I shall confine myself to what is deemed the honest averments of seers, prophets or mediums, as they are usually termed in the present day. Our question is not an inquiry for the cause of deception sometimes *practiced* by mediums, but rather, how is it that mediums are often themselves deceived?

The seer-faculty is common to the race; it belongs exclusively to no age or nation, and by the seers both of ancient and modern times, the claim is by no means infrequent of direct converse with God, with "the Lord," with apostles, and with the whole army of historical human greatness. Our question asks, What is it that misleads the mind or creates the fallacy on the part of the seer of supposing himself in colloquial intercourse with Deity, apostles, or "very high spirits," as the case may be? But there is a preliminary question—Have we any solid ground upon which to raise the assumption of fallacy in

appertaining to the prophetic or medium state? You and I are not prophets; in the spiritual vision I am latent; in him it is active; he can see, and we can not; when he affirms, therefore, by authority of this known power, that he *does* see, and receives his doctrine direct from "the Lord," what authority have we from the depths of our own admitted blindness and deafness to question the truth of his claim? It looks like the impudence of profanity from the ignorance of our own darkness thus to question the veracity of his light; and from the days of Moses down to this thirty-fourth session of the New York Conference, every man who has been in the session that he "talked with God," has so considered it. In the olden times, the hottest curses from the lips of the prophet, and the hottest persecutions at the hands of his disciples, have been meted out to such as denied the prophet's claim to a seat in the Council of God, or to be the only mouth for the utterance of his mundane pleasure.

True, in the 9th day of New York Conferences and Christian Union, the right to fire and faggot having been alienated, the man who commits this sin, which no prophet did ever pardon, is not burned at the stake, or even branded with a hot iron; he is merely *damned for an infidel*—turned over for his "materialism" to herd with eternal shame. The prophet sees him in his dismal future as clear as mud, in the mud, with all the objects which address the sense of the culprit inverted. His eagles are all *owls*, his perfume *stinketh*, and his trout *catfish*, which he "tried." In Progression's path, while the Devil with his hoofs thrust into the patent leathers of materialistic philosophy, plays a sort of bona-accompaniment upon the handle. Nevertheless, the crime of questioning prophetic infallibility, like the boy's whistling, *commits itself* of necessity. The prophetic birds have yielded more milk than the disciple's infantile stomach can dispose of, and a part must be thrown up. To swallow all "the original and only genuine Jacobs" who claim, each for himself, to be the exclusive interpreter of the will of God, on the authority of a personal interview with him, it may be affirmed on sound physiological principles, can not be done without serious damage to the digestion.

1. On this claim of *exclusiveness*, I rest one of the reasons for the charge of fallacy. The witnesses prove too much; some of them must be mistaken. That they are either impostors, or are themselves deceived, is certain.

2. We know that *men* can be made the subjects of fallacy; as for example, they are known to describe the personal appearance of, and to bring messages from, imaginary individuals. Both history and our own experience are full of proof upon this point.

3. The claim to personal intercourse with "*The Lord*" (meaning Jesus of Nazareth) is invariably, in all the instances that have been published, a colloquy with the Jesus of *realistic theology*—a mere church idol. Not the Jesus of Judea, not even the Jesus of Paul, but the Jesus of the creed and of the popular imagination. So, when the sect and his disciples are afflicted with the dreadful presence of *Tom Paine*, it is ever the prejudice engendered myth of the prevailing ignorance, the very antithesis of the Thomas Paine who was born in England and departed this life in the neighborhood of the city of New York.

4. The claim to intercourse on the part of the *seer* with historical personages, can in no case rise above the plane of probability, for the reason that it is impossible (having never known them) to determine their identity.

5. The usually puerile and buckadasic character of the communications referred to these great minds. The wisdom uniformly holds an inverse ratio to the dignity of the source claimed for it. Bacon talks like an ass, through two volumes; Jesus speaks like an autocrat with his subjects in a state of revolt. Swedenborg is a driveler, and Napoleon Bonaparte appears to have joined the Hocksite branch of the Society of Friends.

Fallacy, for these and other reasons which time and space will not permit me to specify, must be held as established. Our next inquiry is for the cause. There have never been wanting, either among prophets or their adherents, those who locate the cause in the world of Spirits. At one time, it is *God himself* who becomes "a lying Spirit in the mouth of the prophet!" "I the Lord have deceived that prophet," one prophet coolly reports God to have said. The more modern peer, to his modesty be it accredited, usually ascribes his blunders to the opposite source—to the Devil or evil spirits, and not to the good God.

But there are serious objections to imputing the cause of fallacy to Spirits out of the body in any case.

1. Because there is no necessity for it. Ample cause can be found on earth for the fallacies from which we suffer, without impeaching the character of Heaven or Hell. Take a case by way of illustration. A man has a wife, sensible and intelligent; she feeds and clothes him, by her genius and industry—gives him the *entrée* to families whose society he never could have enjoyed on his own merits, and puts money in his pockets that he never could have earned, because of his own laziness. Now suppose that in the full enjoyment of these advantages, both present and prospective, this man should be such an incorrigible *dupe* as to re-enact the tragedy of the boy and his bird with the golden eggs, or in other words, should by a deliberate *tem* of meanness and tyranny, compel the woman to fling the out-pledged marriage contract in his face, and leave him—what need is there of going to the Devil for the elements wherewith to solve that mystery, while such a fool as that is still living upon the earth?

2. Every witness who has testified to either the *infernal* or *celestial* origin of evil communications, can be impeached of fallacy; that is to say, they can describe the persons and get interesting communications from the "Rt. Hon. Augustus Sucklethumkin," or "Samuel Pickwick," just as well as from the apostle Paul, and be just as honest in

the one case as in the other. Now it is suggested that when a *seer* brings us "a message of love" from the "high spirit" of Wilkins McCawber, and the fallacy is revealed to the outer consciousness of the astonished *seer*, and he explains the alleged fraud by referring it to some other spirit with diabolical propensities, *some other evidence* is required to make out a case of Spiritualism to say nothing of the alleged diabolism. The *evil* on the part of Spirits, in that case, may be as much fallacy as McCawber himself. *Never* less, these eighteen hundred years old, can identify the apostle of the Gentiles. How, then, he *is* to be rolled open when he testifies to the person of *Jesus Christ*?

Up to this hour, the diabolism of the spiritual world, to which he ascribed so much of the fallacy of this, rests wholly, *so far as my knowledge and observation extends*, upon no other basis than the arguments of *seers*, which arguments, for sound reasons, are to be held as demonstrative of fallacy, rather than taken as evidence as to *its origin*. Moreover, from the universal fitness of things, it may be absolutely affirmed that the *source* of fallacy is with us. In the same sense as the *origin* of disease is with us; and that the *law* or *laws* which govern it are open to our inspection. Is the disease here? then the fitness of things demands that both the *antidote* and the *wisdom* to discover and apply it, be here also. How else is spiritual mischief predictable? How is he to shape a course, subjected as he is to the ever-varying winds of prophetic doctrine, at one season setting strongly toward Mountain Cove, and anon to Klantree, with an occasional counterblast in the direction of "Symme's Hole," and perpetual tendency to the "Equatorial dolphin?" which, in the language of correspondence, signifies a new church, or rather, to be more theologically exact, a new herd to the old church, unless the *laws* of fallacy, and the winds and currents chart of the sea he is to navigate are open to his inspection?

At every mortal pang and premature death point with anxious regard to the *laws* of life and health that we may be wise and live, and do these fallacies, from which we suffer, point with their perpetually recurring mortifications to the law of psychical communication whose broken and neglected statutes are the cause of all our spiritual ills and sorrows. The *laws* of communication are open to universal inspection. They may be studied as well in the common intercourse of life as in the facts of mesmerism.

One of its laws may be safely affirmed to be, that, as between two or more individuals, one of whom is endeavoring to communicate. If the other or others are either consciously or unconsciously under the action of a persuasion that what the communicating mind could naturally say, will be adverse to truth; the communicator, whatever *use* he may use, *will say* precisely what they supposed he would, and nothing else. That is, *they will have the say*, and he will only do the lip office of talking. The law of communication forbids that *say* in *so* *bold* *face* under such conditions, no matter who may be the parties to it. To illustrate. In this very room, but before another audience assembled here some three weeks ago, I was making an earnest appeal to the reason of my hearers, in behalf of the truths of scripture, when to my amazement, one of them arose, and with earnestness equal to my own, called *me* to order, on the ground of *infidelity*! Evidently I had said nothing to that man, though I had been caucusing in秘密 with him for some time on minutes.

Now, suppose I had been making an effort to communicate to the same *Christian*, and *the world* *in* *my* *opinion* for their admission to the world—what sort of a world would the world be, think you? I should have been an evil spirit to that man, by the same law that makes me an infidel to him now—the law by which, in his ignorance of it, he completely barred me out of his *soul*—and by the origin of that fallacy is sufficiently indicated: were it necessary I could dissect every fiber of it.

It is a psychical law that wherever the positive mind is, there is the control, and the communicating power. This law is independent of the consciousness of the mind that *sways* others by its power; we produce psychical results without knowing it. Every year reveals to us an influence exerted over the minds of others, of which we were wholly ignorant at the time the impression was made; and in this fact is to be found the origin of innumerable fallacies. No man can assert positively the origin of his inspirations or impressions, nor the reality of his subjective visions; they have no value as demonstration, evidence of what they assert; it is not their office or *use*; and it is one of the fallacies, not alone of this age, but of *inexperience* in all ages, to rely upon them *so much*.

NOISES IN THE WESLEY FAMILY.

We find the following, purporting to be a *pix* from *Samuel History of Methodism* in the *Methodist Christian Advocate and Journal* published in this city. We are glad of this evidence that our contemporaries of the *Advocate* are not afraid to exhibit to their readers facts which *contribute* to us a satisfactory demonstration of the action of spirits from the invisible world upon the tangible materials of this. We could furnish the *Advocate* very many cases *parallel* to the one herein related, but we presume they would not be willing to publish them lest they should appear to be countenancing a heretical delusion; and so we will content ourselves, for the present, with the facilities they have afforded us to appeal to John Wesley and his family as *spiritualists*.

Writers on Methodism have been interested in tracing the influence of Wesley's domestic education on the habits of his manhood and the ecclesiastical system which he founded. Even the extraordinary "noises" for which the rectory became noted, and which still remained unexplained, are supposed to have had a providential influence upon his character. These phenomena were strikingly similar to marvels which, in other times, have

suddenly spread over most of the civilized world, perplexing the learned, deluding the ignorant, producing a "spiritualistic literature of hundreds of volumes and periodicals, and resulting in extensive Church organizations." The learned *Pro* *day* obtained the family letters and journals relating to these events, and gave them to the world as the best authenticated and best told story of the kind that was anywhere extant. John Wesley himself has left us a summary of these mysterious events. They began usually with a loud whistling of the wind around the house. Before it came into any room, the latches were frequently lifted up, the windows rattled, and whatever iron or brass there was about the chamber, rang and jangled exceedingly. When it was in any room, let the inmates make what noises they could, as they sometimes did on purpose, its dead hollow note would be clearly heard above them all. The sound very often seemed in the air, in the middle of a room; nor could they exactly indicate it by any contrivance. It seemed to rattle down the pewter, to clasp the doors, draw the curtains, and throw the manuscript's edges up and down. Once it threw open the nursery door. The mastiff barked violently at it the first day, yet whenever it came afterward, he ran whining, or quite silent, to shelter himself behind some of the company. scarcely any of the family could go from one room into another but the latch of the door they approached was lifted up before they touched it. It was evidently, says Southey, a Jacobite robin, and seldom suffered Mr. Wesley to pray for the king without disturbing the family. John says it gave "thundering knocks" at the *Abbey*, and the royal rector, waxing angry at the insult, sometimes repeated the prayer with defiance. He was three parishes off it, with no little violence; it never disturbed him, however, till after he had rudely disturbed it at a dumb and deaf deaf, challenged it to come annoying his innocent children, and met him in his study as if it had something to say. It replied with "a knock as if it would cover the boards in pieces," and resented the affront by accepting the challenge. At one time the rector dined upon the table without anybody knowing either *put* another, when several of the daughters were amusing themselves with a game of cards upon one of the *tops*, the *self*—*top* to trouble with the noise; they leaped from the bed, and it was raised in the air, as described by Cotton Mather, in the "Wonders of New England." Sometimes *knocks* were heard, as from a dying person; at others, it crept through the halls and along the stairs, with the sound of a person trudging a horse *gallop* on the floor, and the chamber walls, the *inside*, the *outside*, the *bottom*. It would respond to Mrs. Wesley if she struck the floor, and hide it answer; and it was more hardened than *elsewhere* it was attributed to rats or any natural cause.

The noise continued about two months, and occurred the latter part of the time every day. The family used to consider the morning fresh, as they were never annoyed with any serious harm; they all, nevertheless, deemed them preternatural. Adam Clarke avers, so that though they subsisted at *Rowthorn*, they came not to molest the members of the family for many years. Clarke believed *now* to be demoniac. It doubtless is an *error* respecting their real character; *Wesley* supposed them a trick of the servants or neighbors, but with *any* other reason than that they served not the *adversary* of a "miserable" to which he *fully* replies, that with regard to the *knock* in which they may be supposed to answer, "it is not the *knock* of *some* *time* *ago* of *these* *unhappy* *persons* in *the* *other* *world*—in the *regions* of *infidelity*, *or* *nothing* *legible* *in* *the* *scriptures* of *mortal* *existence*, derived from the *scriptures*—*but* *of* *the* *spirit* *of* *our* *whole* *story*—trailing and *obliging* *one* *to* *another* *in* *the* *light* *of* *their* *own* *imagination*—be led to the conclusion that *there are more things in heaven and earth than are dreamt of in their philosophy*" Isaac Taylor considers them neither "celestial" nor "of *that*," but extraterrestrial, intruding upon our *spiritual* *existence*, as the *Arabian* *locust* is sometimes found in Hyde Park. Of the influence of these facts upon Mr. Wesley's character, this author remarks that they took effect upon him in such a decisive manner as to lay open his *faculty* of *belief*, and create a right of way for the superstition through his mind, so that to the end of his life there was *nothing* *unreal* that he could not freshly perceive where these *mysteries* had passed before it. What very *few* *are* *thoroughly* *of* *this* *very* *hypothetical* *speculation*, and of its incompatibility with the disposition of this writer, as is, indeed, of most of Wesley's critics, to suppose him a natural and pernicious *infidelity*, it can not be denied that in an age which was characterized by skepticism, a strong susceptibility of *faith* was a necessary qualification for the work which he *devoted* upon him, and less dangerous by far than the opposite disposition, for though the former might make that work, the latter might have been fatal to it. *Second History of Methodism*.

James Edmunds of *Bradworth*.

Judge Edmunds lived in two highly appreciated lectures of Wesley's. At one of his *lectures*, he had intended to give a brief sketch of his *ministry*, but his speech will not permit.

Mr. W. B. Hersey, whose successful practice as a healing medium in this city and elsewhere has caused for him a favorable reputation, has left town for a few weeks, and intends visiting the Western States during his absence, and perhaps may extend his travels to some of the Southern States. Mr. Hersey is engaged to act as agent for the *Transcendental*, and will receive subscriptions for the paper, and take orders for any of the books published in our catalog.

THE PALLING BONES.

Mr. Garrison.—As you request, I furnish you with a brief statement of the last set of human bones, at the office of Drs. Orton and Hartman, 147 Nassau Street, which occurred on Friday, the 1st of December, at the preceding meeting.

At the close of our last session, I was standing with Dr. Hartman in the open plaza at the rear of the office, which is over the hall where the baggage train, with nothing to obstruct the sight, and no place where any one might hide, when a small bone fell with a sharp stroke on the floor near me. I picked it up, when it was followed by one or two more. There were several persons in the office to whom I then spoke, requesting them to come out. They came, and the droppings of bones continued at intervals for about half an hour on the plaza and to the hall adjoining. The bones were the skull bones belonging to the hands and feet, including the phalanges or toes, and so on. Supposing the cause of extinction to have closed, I doffed the Oldbury master, which was signed by the party present.

We sat till near the evening of the 2nd of December, 1858, we were present in the office of Drs. Orton and Hartman, on Nassau Street, when a number of small bones, apparently the skull bones of the hands and feet, fell on the floor in the room, and they came again and again at intervals of a few moments, apparently from a distance, above, and were scattered on the plaza, and all of us, including Dr. Hartman, were standing at the table in the office examining these bones.

Yours, etc., A. B. FREEMAN,
W. J. HARRISON, J. E. ORTON,
J. W. H. HARRISON, C. A. HARTMAN.

By the express of Dr. Hartman they came in pairs or threes at a time, so as to be a sufficient proof that two or three fell at the same instant. More than two or three would fall with a slight interval between them, and then for a few minutes the phenomena would cease. At the second paling, however, which I did not see, when I was with Dr. Orton, the bones of hands recommenced. This time it was in the office room itself, in a good light. They came in the direction of the windows, which were drawn at the top, or dropped in a straight line from the white ceiling above. Some of them, so that no concealed propulsive force could have given them. The second paling consisted of broken bones, similar to the others, and occupied fifteen or twenty minutes in its delivery.

On the following day, Friday, between 11 and 12 o'clock, in broad daylight, the fall of bones again recommenced. They fell in every part of the office, on the floor, in chairs, and on the tables, some flying so high and forcibly from the direction of the windows, and easily falling in a perpendicular line from the ceiling above. In this same hour the large bones of the heel, scutellum, patella, another rib and various bones of the hands and feet; and at last, as all of us were standing at the table, suddenly there fell down in the hand of us a bag containing sixty-one of the smallest bones of the human body. This bag was of muslin and about fifteen inches long and it fell directly before my face, too hasty to see them to the other parties present, to a distance apparently from the ceiling, and with such force that it struck the table where it struck. The parties present at this time were Dr. Hartman and his brother, Alexander N. Hartman only, both of whom were standing in front of me in such a position, especially as I was closely watching them, that they could scarcely have moved a finger without my notice.

There was now a cessation of the wonder for an hour or two, when, having been absent from the office for a brief period, on my return, as I was about opening the door leading from the hall into the office a thigh bone, the largest bone in the body, and on this instant more than eight inches long, came down directly into my hand, knocked an apple I was eating out of my hand, and bounded through the partially opened door upon the floor. There was no one in the hall at the time but myself; the nearest locality above was passed by eight or ten feet, and there was no one in it, and Dr. Hartman was lying on a sofa in the office, and his brother was also within.

Gathering up this additional trophy, I laid it on the table, and the Dr. Hartman came up to examine it, when we were assisted by a guest in the farther corner of the office, and the same large bone of the lower extremity, the tibia, was discovered lying on the carpet, having apparently first struck the wall, or a close piece standing near, and then a sudden rise, before reaching the floor. This finished the program for the time, one hundred and nine bones, supposed to be parts of the skeleton of James the Slave, deposited at the bones of Mr. Arnold, in the city of Hartford, having thus been mysteriously delivered in

the city of New York, in the space of about eighteen hours. Now I wish to tell that during the occurrence of the phenomena, I distinctly used all my senses, and could discover nothing to indicate even the suspicion of a trick, even if it were possible by any explicable array of assistance and machinery, to account for the circumstances as they occurred?

Very truly, etc. J. E. ORTON.
New York, Nov. 26, 1858.

LETTER FROM MR. STEBBINS.

KATSESSA, Ohio, Nov. 18, 1858.

SPIRITUAL TELEGRAPH:

I wrote you a word not long since from a quiet village on the shore of Lake Ontario. Now we are in Ohio, on the Western Reserve; but a few years since the scene of the "new trials" of settlers from New England, who were daily seeking "spiritual manifestations" of great power and energy against forest-trees; with axes for tools, their own strong muscles as "mediums," and their own indomitable Spirits as the guiding intelligence. Now the pioneers are passing to another life, and their children enjoying the homes they hewed out of the primeval forest.

At the close of our Paltoeyville meetings, I remained over Sunday, and had a good audience. Mr. and Mrs. Louis went to Helly to visit her kindred, and had excellent meetings there and in Clarendon, the home of a brother. At Lockport for two nights we had good audiences. At Buffalo, on Sunday, not a large number, but of excellent quality. At Fredonia and Lanes goodly gatherings of earnest people.

The first stop in Ohio was at Geneva, where, amidst rain and mud, the hall built by the friends of Liberal Speech was full. At Paltoeyville the storm did not prevent a good attendance of town people, but cut off intercourse with the country. There seemed to be a gradual awaking of interest and re-union of divided elements, which tells of better feeling in the future for that place. At Cleveland we fairly encountered the first bluster of force winter, in the keen wind lashing up the lake to wave and foam, and howling around the hall, wherein was a good number of capable hearers. The Sunday's stop there was a pleasant one, and seemed to promise good. Here an ex-Universalist Church is promoted into a Free Hall, where we have met for two nights a good number of hearers.

There seems in this region a readiness to hear not only of the phenomenal, but the philosophical aspects of Spiritualism, and the application of the principles of Harmonial Philosophy to the Reform questions now before the public mind, which must add in increasing a broad and healthful interest and activity in many good words and works.

The network of railroads all over this State; the shipping and warehouses, and elegant homes at Cleveland; the thriving towns; the beautiful farms; the proofs of wealth and thrift in this yesterday's wilderness, are the rich blooming out of a wonderous skill and energy in material things. This opens the way for the spiritual wealth which must come in its due order, and the advent of which should enlist the noblest energies of every enlightened mind. Your friend, C. H. STEBBINS.

SOME MANIFESTATIONS.

CINCINNATI, B. F. WEAVER CO., PA., November, 1858.

Dr. H. P. Patterson:

I am prompted to write to you, as you solicit accounts of manifestations. We have at our house at present a medium for writing and other manifestations. She has but a common school education, but can write Latin as well as English, but to know what it is, she has to get the Spirit to translate it.

"The proper way would be to get some Latin scholar to translate it, as we might then know whether it is really Latin or not — Ed.

While conversing with her on Spirit manifestation, her arm commenced to show signs of a prompting to write; we gave her the slate and pencil, and she wrote an hour or more. The writing was wholly to herself, but the Spirit answered many questions asked by me and the family. The medium is a wayward and self-willed girl, and resisted the requests of the Spirit when it requested her to write a communication to me. She said, "I will not." Then immediately her hand, or rather her arm, being moved, would urge her to write. She resisted, and said she had to say, and thought that writing hurt her. I said, near evening of the day, "the spirit wants to communicate with me; I would like to know for a certainty that it is a Spirit." She then put the slate and wrote, "Convince him by making the

table move." "No," says she, "it would frighten me. I tried it once and it followed me about the room."

I got a heavy stand, weighing about thirty pounds; my wife and myself placing our hands upon it, she, with some pressure, placed her hands on it also. It soon began to move and rock about on the carpet. We removed it to the kitchen, where there was no carpet. It soon moved violently, turning, pivoting on one leg, and pushing against me; and standing still, it leaned me over so that I sat on the floor. It poised on one leg, and struck me several times with the leg. Previous to this, I told the medium to place her hands on the center of the stand, so that I could not be deceived by any pressure or pulling process. The pressure was not even the weight of her arms. The manifestations were nearly the same when she held her hand one-quarter of an inch from the surface.

When it had sufficiently amused us by striking all present, it commenced the most violent gyrations imaginable, rolling top-heavy, knocking splinters off the corners—all the while the medium touching it slightly on any convenient place. At this stage of the manifestations, I said, "Will you do as I wish?" The stand was lying on its side, and in a good position for a deception. I said, "Place your hands outstretched on the legs, and let it raise on its feet." It was done, and immediately the stand was on its feet. This she repeated twice. By this time all were thereby convinced. In order to see what power was necessary to set up the stand, I pressed on the legs with half my weight, without success; I caught hold of two legs, and with effort raised it up. The medium tried the same experiment, and with her utmost strength she raised the stand.

But as yet, we had but entered the vestibule of this great temple of wonders, and we were left till the next evening to see more wonderful things. In the evening, I gave the medium to read aloud to the family, Allen Putnam on "Mesmerism, Spiritualism, etc." After she had read three-quarters of an hour, her hand commenced its twitchings; I watched it for some time; she would rub it, and move it about; I gave her the slate, and she wrote, "Stop reading; it is injuring your health." "But," said she, "I won't; I'll do as I please;" and commenced reading again. I saw soon that she was very uneasy; she said, "Can't I read on?" She picked up the pencil, and wrote, "Not another word." "But," says she, "I will;" and then wrote again, "Do it, if you dare." Then she said, "Now I will," and commenced; but to our astonishment, the book was thrown across the room. She picked it up, and commenced again; but it was thrown as before. She still persisted, and it was thrown out of her hands twenty-eight times. But this was not all; the book would be shut, or violently shook, the medium grasping it with all her powers.

In respect to the stand-manifestations, some may say they were the result of will-power, *ad force*, or some other unknown law of Nature or human agency. But what would they say concerning the book-manifestation? It was against the will of the medium; and I am sure it was no will of mine, or of any of the family. Yours, etc., AZARAH FREEMAN.

MR. RANDOLPH'S LECTURES.

At the conclusion of Dr. Randolph's lectures at Clinton Hall, recently, the following series of resolutions were offered and passed, without a single dissenting voice:

Resolved, That in the expression of his honest sentiments and convictions in regard to Spiritualism, notwithstanding some or bold dissenting opinions, we recognize an earnest and able advocate of truth; and that his unquestionable honesty and sincerity entitle him to a full and candid hearing by the public, believing, as we do, that he is entirely worthy of all respect, and his example worthy of imitation by every well-wisher of humanity.

Resolved, That Dr. Randolph be, and hereby is, invited to repeat his eloquent and instructive discourse of this day, as soon as possible, at Bowditch's, or some other suitable hall.

Resolved, That Dr. Randolph be, and hereby is, requested to publish the excellent discourse of this morning in pamphlet form, for the benefit of the public at large.

But invitations will be complied with shortly. There will be two lectures given, one of which will be on Free Love the other, weighed against Common Sense. The other will be the celebrated Utica "Recantation Speech," both of which are to be published. It having been asked if Mr. R. will go abroad to deliver his orations, the answer is, he will. Letters of invitation are now coming in to Mr. R., and as soon as a route, embracing a dozen points, is made, he will go forth. Letters should be addressed to him at the Brooklyn Post-office till further notice. Orders for the pamphlets, (price, \$20 per hundred, five for \$1, or 25 cents singly,) will be filled at this office as soon as they are stereotyped and printed. (Communicated

BORN INTO THE SPIRIT-WORLD.

Oct. 30, 1858.—Mrs. C. J. Washburn, wife of J. B. Washburn, of Cincinnati, aged forty-three years.

During the months previous to Mrs. W.'s departure, her sufferings were extreme. Long and hard was the struggle between the body and spirit, and though racked with the most severe physical pain the bore it with a fortitude rarely exhibited.

Mrs. Washburn was a medium of that earnest Christian spirit which ever brought conviction to those who came within her sphere. Laboring in the healing capacity for years, the cures she performed by the "laying on of hands," were often instantaneous and of the most wonderful character. Her nature being highly sympathetic, the pains of others were hers. She never came in contact with suffering mortals without experiencing their afflictions, and to her unusual sympathy for her patients, in a great degree is to be attributed the early period of her "transition." Yet she willingly devoted the best energies of her life to a work so intimately blended with her affections, and labored faithfully, till exhausted she fell, leaving in the hearts of the many she has healed a love and gratitude that shall live co-existent with memory. The untiring zeal this woman ever manifested in the cause of Spiritualism, the plain and earnest manifestations of the Spirit that controlled her, and the many convincing tests given through her organism, have been the means of introducing hundreds to the beautiful philosophy of Spirit intercourse, as well as imparting comfort to many a desponding heart.

Her last moments were tranquil and happy, and when the vocal powers could no longer be used, and the lamp of life burned dimly, she would still make known her consciousness, and continued to press her husband's hand while her spirit was passing to heaven. She leaves behind her a large circle of devoted relatives and friends, many of whom, though they mourn the loss of their sister, realize the beautiful truth—she is not dead.

Our blessings go with you, noble woman. We would hail you happy in that bright realm where suffering enters not, and love's atmosphere is breathed at every inspiration. You have borne persecution—have fought nobly in humanity's cause—have endured without murmur the pains of the afflicted, and now reap the reward of your labors. Your many generous deeds will live after you, and the memory of one so true to the interest of spiritual development shall ever occasion the pleasant reflection, that all do not live in vain. While we deeply regret your absence from our midst, we are comforted in the thought that, though gone, you "will come again."

THE MOVING MENTAL WORLD—THE NEWS.

EVACUATION DAY.—Thursday of last week (November 25), the anniversary of the evacuation of New York by the British, was celebrated, as usual, by a grand military display which, as the procession passed through Broadway, was witnessed by immense throngs of our citizens. General Paiz of Venezuela, who is to have assisted Gov. Kling in the review of the troops, but unfortunately as he was passing along Astor Place, his horse slipped upon the Rue's pavement and fell, injuring the General so severely in the right leg as to render it impossible for him to be present at the review. He was carried into the Astor Hotel, and ordered by the surgeon who examined him to keep quiet for a few days, notwithstanding which he expressed his intention to sail on Saturday last. With the exception of this accident, the celebration went off in a highly satisfactory manner.

NEW COUNTERFEIT.—A finely-executed new counterfeit bill, on the Westfield Bank, Mass., has just been put in circulation in this city.

DEATH OF HON. T. L. HARRIS.—Hon. Thomas L. Harris, representative in Congress from Illinois, died at his residence one day last week. He had long been in feeble health, his disease being pulmonary consumption.

THE POOR.—The Association for Improving the Condition of the Poor is making preparations for doing efficient service, in behalf of humanity, during the coming winter; and its officers state, as a gratifying fact, that donations from our benevolent citizens are coming in pretty freely. The pressure for relief will begin in December, and it is anticipated, that though there may be less distress among our working classes than there was last year, yet the Society will have calls that will exhaust all its resources—*Soon.*

THE NEW FERRY LEASE.—It is stated that the Commissioners of the New York Sinking Fund will require a provision to be inserted in the new ferry leases of the Rock Slip and Grand-street Ferries, that the purchasers of the leases shall have a steam-engine attached to their boats for the purpose of extinguishing fires on the river sides when called upon by the Fire Departments. For this service, they will receive a compensation of \$20 per hour; the leases to be sold on the 20th of December.

CALIFORNIA OVERLAND MAIL.—St. Louis, THURSDAY, Nov. 25, 1858.—The third overland mail, with California dates to the 29th October, arrived here late last night. The stage brought two passengers. The expedition against the Indians in Carson Valley was under thorough organization. Captain Underwood's command had been detailed for service against the Indians, and was escorting the trains over the mountains. The duty of attacking the Indians' camp has been reserved for the volunteers under Adjutant General Kibbee. The Pacific Mail Steamship Company had given Mr. Nugent, United States Commissioner at Victoria, authority to send all Americans back to California free, who were unable to pay their passage. The steamer *Fremont*, which ran ashore at Humboldt, had been got off without serious injury. Los Angeles papers repeat the story, already published, that Gen. Granger had taken the field with five thousand men against the existing Government of Sonora, and that Tucson was drafting men to meet his attack.

AN INDIAN BATTLE.—St. Louis, THURSDAY, Nov. 25, 1858.—The South Pass correspondent of the *Republican* newspaper says that a battle occurred between the Crow and Snake Indians on the 29th ult., in which ten of the former were killed. The fight grew out of the thieving propensities of the Crows. Attorney General Wilson said the Battle Pass, October 28. The weather was quite severe, and large numbers of cattle were dying on the road. The mail for Salt Lake had to be packed through to its destination, in consequence of the heavy snow.

DEPORTION OF NICHOLAS DABORN.—St. Louis, THURSDAY, Nov. 25, 1858.—The members of Walker's emigrant exodus were detained here, in consequence of the refusal of the Collector to give them their mailing papers. It is the general opinion here now, that there will be no backing down in this matter on the part of the Government, and that the emigrant ship will not, in any event be allowed to depart.

LAKES AND SALT LAKE.—St. Louis, THURSDAY, Nov. 25, 1858.—Salt Lake dates of the 30th ult. reached St. Joseph on the 19th inst. The news is unimportant. Severe weather had been experienced in the valley, and there was considerable snow on the mountains causing great suffering to stock. A number of trains had arrived but others escaped at the South Pass to weather out the snow storm. The stage was passing along finely. A large number of Indians were met on the route, but all were peaceable.

DEATH OF DR. COMSTOCK.—Dr. John L. Comstock, widely known as the author of valuable text books on Natural Philosophy, Chemistry etc., died at Hartford, Conn., on Sunday, Nov. 21. He was a native of Lyme, Conn., served in the war of 1812, and devoted many years to the preparation of school books. His "Natural Philosophy" had a sale of half a million of copies.

INCREASE OF CONFIRMATIONS.—The Western *Episcopalian* makes the following encouraging comparison:

"We have examined the journals of many of our Diocesan Conventions for the present year. And we find that in 29 out of our 31 dioceses there are reported about 13,500 as having been confirmed. The average annual confirmations in these dioceses, for the three years preceding the last General Convention, were 7,500; the increase being 5,700, or 73 per cent. It is like ratio of increase has been found in the other eleven dioceses, the total of confirmations must have been 17,670, or an increase of nearly 7,500 above the average of the three years referred to. These are pleasing indications of the bare our own Church has enjoyed in the general religious interest of the last winter and spring."

MR. SUMNER.—The *National Era* states that it is the purpose of Senator Sumner to return to this country in the latter part of this month, and resume his seat in the Senate.

MEETING OF THE CREDITORS OF LAWRENCE, STONE & CO.—The third meeting of the creditors of Lawrence, Stone & Co. was held yesterday forenoon, before the Court of Insolvency, when additional claims were presented to the amount of \$18,242. The claim of George Peabody of London amounting to about \$500,000, will swell the sum owed by the firm at the time of its failure to nearly \$4,000,000.—*Transcriber.*

MR. GIDDINGS IN A SLAVE STATE.—Hon. Joshua R. Giddings lectured on slavery in St. Louis on the evening of the 8th. He was radical in his remarks, says the *St. Louis Democrat* but only once was there any expression of dissatisfaction. This was when the lecturer denounced the Dred Scott decision. Then such cheering, and stamping, and clapping of hands, drowned the noise of the few persons who hissed, that they relapsed into silence.

THE SCHOOL OF DESIGN FOR WOMEN.—The School of Design for Women is now, by the generosity of Peter Cooper, quartered in a large and elegant suite of apartments in the Cooper Institute. Mr. T. Addison Richards, the well known artist and author, has been placed at its head, and it already counts a largely increased number of pupils. Although the primary object of the school is the education of women as designers for art-manufactures and book illustrations, as engravers on wood, teachers, artists and workers in various branches of industrial art, the ample accommodations at command have suggested the extension of the advantages of the school to such amateurs as may wish to study drawing or painting merely as an accomplishment.—*Transcriber.*

THE QUARANTINE NUTRACE ABATEMENT.—Judge Metcalfe has rendered an elaborate decision in the Tompkins arson case. He declares that the Quarantine buildings are, and will, if rebuilt, be a nuisance, and shows from medical testimony that contagion will disseminate throughout the village of Tompkinsville. He discharges the parties implicated on the ground that they removed a nuisance—one declared so by the *Board of Health* of the *City of New York*—and the *Health Department of the State of New York*.

EDUCATIONAL.—A circular has been issued by Rev. Warren Burton, George S. Boutwell, George B. Emerson, and other gentlemen interested in education, inviting the people in the towns and cities of the State to get up a series of meetings in relation to home education, such as were popularly conducted in Boston last winter by Mr. Burton. They suggest as some of the important subjects for discussion:

"1. Physical development and health. 2. Authority and obedience in the family. 3. Conscientiousness. 4. Loving affections at home, and benevolent action abroad. 5. Relations between the home and the school. 6. Selection of books and methods of reading. 7. Amusement. 8. Taste for the beautiful in nature and art. 9. Manners. 10. The choice of a business vocation and the preparation for it. 11. Education for the right and duties of citizenship. 12. Religious culture."

RUNAWAY NEGROES.—The *Morgantown (Va.) Star* says, ten negroes—three women, two children, and five men—ran away from Prouty town, Va., on Sunday night, about 11 o'clock, taking with them seven horses. Their horses were discovered about six miles south of Morgan town, on Monday morning. The negroes have been traced to the Pennsylvania line.

FEASER'S RIVER.—The intelligence from British Columbia is destitute of interest. The bubble seems to have exploded. Hundreds were returning every week to San Francisco, and those who remained were sadly hindered by the cold and the waters from profitable labor.

YET ANOTHER GOVERNOR FOR KANSAS.—It is reported from Washington that the President has offered the Governorship of Kansas to Ex-Governor Medary of Ohio. It can not be denied that in the case of the government of that Territory, Mr. Buchanan acts up to his principle of rotation in office.

NEWS FOR GOLD HUNTERS.—Mr. Geo. S. Simpson, an old mountainer, who has lived under the shadow of the Rocky Mountains for over eighteen years, says that he has known of the existence of gold in the mountains, about the headwaters of Arkansas, Platte, and Colorado, or Green river, for more than fifteen years. He says, so far as he has been able to learn, the miners, though they are now quite successful, have not been prospecting in the right quarter to find large deposits of gold; Mr. S. being of the opinion that gold exists more plentifully in the mountains stretching southward from the Arkansas, than in the range north of this stream.

STEAM ON THE CANAL.—The canal steamer *Padre* reached Buffalo with her barge in tow, on Friday, 19th inst., with 180 tons of freight. Her time from New York was seven days—actual running time, six days—and from Albany to Buffalo, five days. She consumed three tons of coal in 24 hours.

A few days ago, on the farm of the Hon. John W. Davis, near Montezuma, Ind., two large springs burst forth from the earth, and continued to throw off such volumes of water that large fields in the neighborhood have been covered with standing pools and ponds.

A SILENT MURDER.—An amazing and awful incident recently took place in Cincinnati. Two gentlemen, infected with St. Vitus' disease, met and fought, supposing the other to be attacking himself, a fight ensued of the most desperate character. Finally a mutual acquaintance found them struggling in the gutter, and succeeded in separating them and making known their mutual mistake, when they took hands and apologized to each other.

GRATUITOUS EXCITEMENT.—In Larue county, Ky., caused by the discovery of four persons who were considered respectable, about a year ago, hired a negro for \$200 to marry a young girl, to prevent her from forming a marriage connection which they disliked. Lynch law is talked of.

INTERESTING IN CONCERN.—The Massachusetts Superior Court, at Boston, has decided that a railroad conductor has no right to procure the arrest of a passenger, or a charge of not paying his fare, by an officer without a warrant; and a conductor who did so had to pay \$150 and costs.

A MURK IN OHIO.—A man named Mace, being sued against a man in Dayton, for having sold him arms, caused his conviction and imprisonment in the Penitentiary for burglary. The damages are left at \$50,000.

FRIGHTFUL SPREE.—An express train on the Central Road, on Friday last, ran from Buffalo to Rochester, a distance of seventy miles, in one hour and twenty-six and a half minutes, including three stoppages on the way.

The city of Dubuque, Iowa, has loaned her credit to six railroad companies, to the total amount of \$7,000,000; and the city bonds have already been issued by its authority to the amount of \$9,000,000.

GRATUITOUS CORROS.—The Raleigh (N. C.) Standard says: The excess in receipts of cotton over last year, or, indeed, over any other year, is remarkable. Total to latest date, 815,877 bales, against 342,700 last year. Increase 172,066.

It is said the amount of sugar raised this year, in Illinois, from the Sorghum cane, will exceed that of any one product or article of export grown or manufactured in the State.

The boys are skating on the Hartford (Conn.) ponds, and the Times thinks "there is no record of six mornings in the middle of November so cold as the last six have been."

A shocking event has happened in the south of France. The well-known General De-Salle, who so justly distinguished himself in the Crimea, has been shot while attempting to arrest a revolver from the hands of his nephew, who was suddenly seized with a fit of madness, and threatened to destroy all around him. The General lingered two days, and then sank under the wound.

INTERESTING STATISTICS.

The Sanitary Committee of the State Senate met recently at the City Hall—Mr. Elly in the chair.

Dr. Griscom was present by invitation, and answered questions from the Committee. He said he believed the condition of the health of this city inferior to that of other large cities in this country and Europe. He was led to this belief by the fact that in 1819 the average mortality of New York was 1 in 48.49, while in 1851 it was 1 in 24. The Dr. thought it unnecessary to pay any attention to the mortality produced by such diseases as apoplexy, epilepsy and rheumatism, which are not effected by any sanitary regulations; but those maladies which are superinduced by the external causes of crowded habitations, filthy streets, etc., were eminently deserving attention. He found that cholera infantum had increased 250 per cent. since 1820. From 1820 to 1830 1 person in 210 died from phthisis, and from 1851 to 1857 1 died in 236. The Dr. found that the amount of mortality from epilepsy and gout fluctuated at different periods and did not as certainly increase as other diseases. There had been 4,600 cases of small pox during the last ten years, and allowing ten per cent. as the proportion of deaths to cases, there had been 460 cases in that period. The mortality of London (including the entire Metropolitan district) is one in 40, but that of the City of London proper, amounted to 1 in 22.30-10, while that of England was 1 in 22.8. Providence is the healthiest city in the United States, the mortality tables in 1857 showing but 1 death in 55.7-10 persons. The number of deaths in Boston was 1 in 44. The Dr. computed the number of persons living in cellar in the city of New York at 25,000. By an Act of Parliament the cellars of the city of Liverpool were thoroughly cleared out, and a wonderful decrease in mortality was the consequence. It was declared by Dr. Lyon Playfair, of England, and accepted as correct by the entire medical profession, that 1 person died out of 23 patients of all diseases. There were 20,600 persons in the city of New York living in uncomfortable, unwholesome and filthy tenement houses. It was found that a residence in the model houses of the city of London saved 13 lives in a thousand. The causes of the fearful mortality in the city of New York were crowded habitations, cellar residences, and filthy houses and yards, dark apartments where the sun never enters, unclean streets which have the same effect upon health as the emanations from the Western marshes, ignorance of the laws of health on the part of a larger proportion of the poor population, and their physical inability to resist the malady to remedy these evils, and the drinking of bad rum. Concerning the last named cause, the Dr. accounted for the immense consumption of alcohol by the poor, by the fact that the tainted atmosphere in which they live depresses the nervous energies, and impels them to seek a solace in the glass. In order to remedy the evil he spoke of the appointment of competent officials to carry out sanitary regulations. The City Inspector especially should be a member of the medical profession. The city of London is divided into 32 health districts, and a physician is appointed to carry out the sanitary regulations in each, who performs his duties *en masse*, and with the most gratifying results. Paris was divided into districts, over each of which a Board were appointed, two of whose members were by law obliged to be medical men. In conclusion, the Doctor said that the dispensary physicians annually attended over 120,000 poor patients whose diseases might have been prevented by the enforcement of the proper sanitary regulations.—*Journal of Commerce.*

BUCKWHEAT AS FOOD.—M. Isidor Pierre has recently been making investigations of buckwheat, from which we condense the following interesting results: Buckwheat cake, are equal to pure white bread, as regards the phosphates or bone-making material and nitrogenous principles which they contain, and are superior to bread in many respects. The general yield of buckwheat at when cooked is about three times the weight of the flour used, showing that such flour will retain forty to forty-one per cent. of water. Between different kinds of ground buckwheat, there is a great dissimilarity of expansion—some kinds containing nearly seven times as much nitrogen, *en masse*, as others, the amount of phosphates, and a hundred and fifteen times as much fatty matter, as another. The bran is the richest portion of the buckwheat, but does not differ much in starch. The fine qualities of buckwheat flour, and the white mill dust, especially, are very suitable for children and persons delicate health, while the coarse varieties require a strong stomach and much exercise for their perfect digestion.

